THE CHURCHMAN.

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POETRY.

"SON OF JONAS, LOVEST THOU ME?"

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"Σιμων Ἰωνᾶ, ἀγαπᾶς με;
οιδας ὅτι φιλῶ σε."—JOHN 21 : 15.

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"St. Peter, with the advice of his friends, that he might avoid the emperor's envy and rage, departed out of the city by the Via Appia; and at the end of the first mile meeting with CHRIST in the way and falling down and worshipping him, he said, 'LORD! whither goest thou?' To whom CHRIST replied, '*I go to Rome to be crucified again.*'"—BAPTISTA PLATINA.*

—

See—amid that gathered band—
CHRIST the risen Saviour stand!
Nearer—nearer they advance,
While with sadly-mournful glance
Resting on each anxious brow,
Thus to one he murmurs now,
Sadly and reproachfully—
"SON OF JONAS, LOVEST THOU ME?"

Mark those tears that surer tell,
"LORD, thou know'st I love thee well,"
Than the words from bended knee—
"Οιδας ὅτι φιλῶ σε."
Hark! oh, hark! that voice again
In that same reproachful strain!
From the LORD of Calvary,
"SON OF JONAS, LOVEST THOU ME?"

Ne'er that consecrated spot—
Ne'er those words—could be forgot:
That low, deep, reproachful tone,
Ever like a dying moan—
When his faith was sore assailed,
When his heart and courage failed;
Breathed so sad and mournfully—
"SON OF JONAS, LOVEST THOU ME?"

See him, bowed with weight of years,
Fleeing, filled with anxious fears!
Lo! he stops! the Saviour stands,
Backward points with bleeding hands.
List—"In thee for whom I died
I must now be crucified.
Dost thou thus from danger flee—
"SON OF JONAS, LOVEST THOU ME?"

Now with agonizing pangs,
See! upon the Cross he hangs!
Streaming from his wounded side,
Downward flows the crimson tide;
Like the sun on snow-crest peak,
Look—that smile upon his cheek!
Never more shall come to thee—
"SON OF JONAS, LOVEST THOU ME?"

CHRISTIAN! hast *thou* never heard—
When thine heedless foot hath erred,
When thy knee forgat to bend,
And thy prayer to heaven ascend,
When from pain thou shrank dismayed,
Or with careless word betrayed
Him who bleeding died for thee—
"SON OF JONAS, LOVEST THOU ME?"

G. H. H.

N. Y. University, October 17, 1842.

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* Lives of the Popes.

For the Churchman.

UNWRITTEN THOUGHTS.

THAT WHICH IS HIDDEN, SURPASSES THAT WHICH IS REVEALED.

Richer pearls are in the sea
  Than upon its shore are thrown;
Fairer fruit is on the tree
  Than beneath its branches strown;
Purer gold is in the earth
  Than upon the upper ground;
In the garden have their birth
  Flowers that nowhere else are found;
Brighter worlds than round us sweep
  Are in distant space concealed;
In the soul lie buried deep
  Thoughts that lips hath ne'er revealed.

G. H. H.

New York University, October 17, 1842.

For the Churchman.

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NEW HAVEN, October 11, 1842.

Mr. Editor,—If the enclosed lines are deemed worthy, you would gratify a sincere well-wisher by their insertion in your paper. The subject is common, but can never become hackneyed; it is old, but in that age, we glory. This tribute, humble though it be, is like the widow's mite, an offering of the heart.

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THE CHURCH.

When first in days of old the Eastern Star
  O'er Asia's plains its mystic radiance flung,
A Corner Stone was laid, and fairer far
  Than Art's proud monuments, the Fabric sprung.
Redemption's Banner, since Creation furled,
Thence waved its sign of Mercy o'er the world.

Its glory grew with every battle's shock;
  Vainly from age to age its foes have striven,
'Twas founded firm on Truth's eternal Rock,
  'Twas reared and guarded by the Hand of Heaven.
Celestial voices through its arches rang,
For angel bands its earliest anthem sang.

Its course is onward;—e'en the ocean isles,
  Where night has brooded, hail the wakening dawn,
The wild is blooming, and the desert smiles,—
  The reign of darkness and despair has gone.
O'er India's sands the voice of joy has flown,
The Book of Life has pressed the Idol's throne.

It shall be onward;—spread her portals wide,
  And welcome all, from earth's remotest clime;
Till every nation pours her joyous tide,
  To fill its ample courts through coming time;
Till up from Nature's altar to the skies,
The incense of a ransomed world shall rise.

N.

THE CHURCH OF ENGLAND.

Let us rally around her—and firm as the rock
On which she is built, repel the rude shock—
We will rally around her—and shout one and all
In the ears of seceders—"The Church shall not fall"
O, thou GOD of our Fathers! upraise thy right hand,
And under thy banner, "The Church it shall stand!"
'Tis the Church of the monarch, the Church of the poor,
Her doctrines are holy, her precepts are pure;
No schism shall shake her, though Dissent may command,
And in thunder we tell them, "The Church it shall stand!"
For the sake of our Saviour, who died for us all,
Protect us, O GOD—and the "Church shall not fall;"
Though in union against us, of Dissenters the band,
Let us pull but one way, and "*The Church it will stand.*"

Thame, Sept. 19, 1842.

From the Christian Remembrancer.

THE EUCHARIST A SACRIFICE.

The Eucharist may with propriety be termed a sacrifice:

1st. As having taken the place occupied by sacrifice in the public solemnities of other religions. "The ancients held the oblation of the Eucharist to be answerable in some respects to the legal sacrifices; *i. e.*, they believed that our blessed Saviour ordained the sacrament of the Eucharist as a rite of prayer and praise to GOD, instead of the manifold and bloody sacrifices of the law. That the legal sacrifices were rites to invocate GOD by, is evident from many texts of Scripture; see especially, 1 Sam. vii. 9, and xiii. 12; Ezra vi. 10; Prov. xv. 8. And that they were also rites for praising and blessing GOD for His mercies, appears from 2 Chron. xxix. 27. Instead, therefore, of slaying of beasts and burning of incense, whereby they praised GOD, and called upon His name under the Old Testament; the fathers, I say, believed our Saviour appointed this sacrament of bread and wine, as a rite whereby to give thanks and make supplication to His Father in His name. This you may see fully cleared and proved by the learned Mr. Mede, in his treatise entitled, *The Christian Sacrifice.* The eucharistical sacrifice, thus explained, is indeed λογικὴ θυσία, a *reasonable sacrifice*, widely different from that monstrous sacrifice of the mass taught in the Church of Rome."*

2dly, and in close connexion with the preceding view, indeed, as one of its details, we may style the Eucharist a sacrifice, because that which it represents is really so. It is a divinely-instituted memorial rite, by which we plead to GOD the sacrifice of CHRIST—by which we, therefore, in figure offer it before Him. Put these two views together, and you find the Eucharist so far fulfilling the conditions of a sacrifice as to be a federal rite, in which we contract with GOD, and by which we at once seek blessings from Him for the future, and return Him thanks for those we have already received. The Eucharistic cup is the New Testament, or *covenant* in CHRIST'S blood.

3dly. In the due celebration of the Eucharist in all Apostolical churches, bread and wine are certainly offered to GOD and devoted to His service. They are placed on His altar, set apart and hallowed, before and independently of the mystic consecration received by the whole or part of them. They are therefore as truly oblations as the shew-bread placed on the Jewish altar; and by thus taking such first-fruits from the good creatures GOD has given us, and devoting them to the public service of the Giver—we own Him as the bountiful LORD of them all; we impart a sanctity, and may surely not unreasonably expect a blessing on the rest—on our daily food, "dry and liquid." Nor need we, under a dispensation, not of bondage to the letter, but of free spiritual service, distrust such a view, even should we be unable to satisfy ourselves that it was formally comprised in the original institution.† It is enough, surely, that it is in harmony with our most holy faith; and the more we think of the Eucharist in the light in which we shall soon have occasion to view it—as a representation of the whole Christian religion—the more we shall find it capable of comprehending in its scope every aspect of that religion—every light cast by it either on the visible or the invisible world—every feeling it awakens towards GOD for His dealings towards us in time or in eternity.

4thly. In and by the Eucharist we mainly offer the sacrifice of praise—the oblation of ourselves, body, soul, and spirit, to Him to whom it is most due, and who has demanded it of us. And in this respect chiefly is it *that reasonable and unbloody sacrifice*, of which the fathers speak. This view is so important and pregnant, that we must pause on it for a while.

The very notion of religion seems to involve that of sacrifice, of a spiritual kind at least. Worship and homage are something presented and offered to their object. Whatever GOD demands, whatever He delights in, that must be yielded up to Him. If He have appointed material oblations, then we must render them. If He demand the homage of praise and self-devotion, then we must on the same principle render Him that. And the principle being the same, and sacrifice being thus the very essence of religion, St. Augustine teaches us that all visible offering is but a type of the invisible.‡ So unconsciously familiar are we all of us with this truth, that, as has already been observed, we generally style the public devotion of GOD'S house—*the service.*

Religion, then, consists in sacrifice; and the Christian religion in spiritual sacrifice. Our great High Priest—by offering Himself as a sacrifice of infinite intrinsic value—one altogether acceptable to the supreme mind and will of His Father, on which the fulness of that Father's complacency can rest, and which diffuses fragrance wherever the incense of its merit extends—has enabled us, his brethren, acceptably to offer sacrifice too—to yield ourselves, soul and body, as an oblation to His Father and our Father; to present the homage of lips and heart and deed to His GOD and our GOD.

And it is in and by the Eucharist, as we have said, that we do this. And therefore is that rite, not in any one of its parts taken separately, but altogether, *our reasonable and unbloody sacrifice*, or, as our own Church designates it, "our sacrifice of praise and thanksgiving." To make it such, of course there must be everything necessary to its celebration; and therefore, though its sacrificial character resides not in the elements exclusively, it is not to be found without them. The whole rite is the sacrifice of praise; but to that rite the elements are essential.

As in other matters, so in this, the best remedy for perplexity would be simply to do our duty. The real obscurity that hangs over the subject is external to itself, and results from that teeming mother of evil, our rare celebration of the Eucharist. We had occasion last year§ to show how a return to primitive practice, and a weekly solemnization of the LORD'S Supper, would clear to most minds any difficulties that might arise as to its inward and spiritual grace; how men might then be expected to feel, even if they could not explain, that it is indeed the channel through which they receive their Saviour's body and blood. A precisely similar bearing would such practice have on men's apprehensions of the Eucharist as their sacrifice of praise. Its comparatively rare celebration has separated it in their minds from the rest of Christian worship;—the ordinary Sunday services, being gone through without it, are unhappily considered sufficient without it. Men do not feel it to be the ordained vehicle, by the due use of which their prayers and praises are to mount up acceptably to heaven. Alas! they even learn to think the latter can be received without it altogether. Now, were the Eucharist celebrated at least every Sunday—were its celebration considered the principal reason of our assembling together on the Sunday, and the chief act of our worship, to which all the rest—lessons, sermon, prayers, and praises are but accessory—they would then feel the truth of the matter. The Eucharist would then be discerned by them as the great Christian act, in which every truth which, as Christians, we believe, and all the branches of that obedience which, as Christians, we owe, are implied and comprehended; the act in which we fully and overtly place ourselves in our redeemed position, and realize all the privileges of the covenant of grace. And therefore, if the Eucharist be thus the central and complete Christian act, there will be no more difficulty about its being our sacrifice of praise. Although, by the grace of GOD, we can yield that sacrifice at other times, and upon other occasions, yet it is in subordination to this, and as it were comprehended in this, and as parts and developments of this, that we do so. In this it is, however, alone that we can do it in its fulness; in this alone that we entirely feel that our banishment is over, that we have returned from our exile, that we are incorporated anew into the fellowship, and therefore enabled to participate in the everlasting sacrifice of GOD'S blessed ones, and that, representing and pleading the true sacrifice of the great High Priest, we can take boldness to join with angels and archangels, and with all the company of heaven, in lauding and magnifying GOD'S glorious name, and joining in the thrice holy words, with which—now that all things are reconciled in CHRIST JESUS—the voice of the Church on earth is henceforth to echo the voice of the seraphim in heaven.

Our readers may now see on what grounds, and in what respects, we style the Eucharist a sacrifice. It takes the place occupied by that rite in ancient worship; it is our divinely-appointed mode of realizing throughout time the true sacrifice, which alone is of substantive and independent value; and is in virtue of that consideration the federal rite by which we contract with GOD, and upon which, as it were, we offer our vows and praises: in the celebration of it, moreover, we offer to GOD of the good creatures which he has vouchsafed to us, and, lastly, it is the great vehicle by which our prayers and praises mount up to the heavenly throne, and therefore may fitly be called our reasonable and unbloody sacrifice. And its form being material, though its essence and value are spiritual, it seems denoted by the Mincha which Malachi foretels, to which kind of sacrifice it bears so striking an outward resemblance.

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* Bishop Bull's Corruptions of the Church of Rome.—Ed. Burton, tom. ii. pp. 252, 253.

† At the same time, when we remember on what occasion that institution was made, and from what rites it was derived, the probability surely is great that the view in question was an aspect of the Eucharist from the very first.

‡ De Civitate Dei, lib. x. cap. 5.

§ Christian Remembrancer, New Series, vol. i. pp. 399—401.

From the Irish Ecclesiastical Journal.

THE FIRST MEETING OF THE LATE CONVOCATION.

In the last number of the British Magazine an extremely interesting letter was inserted, containing an account of the first meeting of the late Convocation. The writer, who had been chosen as one of the proctors for the clergy, makes the following statements:

"On the 20th of August, 1841, Convocation was opened with the usual formalities. The bishops and clergy, and civilians, walked from St. Paul's Chapter House to the Cathedral, where the Latin Litany was impressively read by the Bishop of London, and the Latin sermon preached by Archdeacon Wilberforce. On our return to the Chapter House, the archbishop gave us permission to retire to one of the side chapels in St. Paul's, for the purpose of electing our prolocutor. The Dean of Ely was chosen by the clergy, and accepted by his grace: we were then adjourned for a week.

"On the 27th, Convocation again assembled at the Jerusalem Chamber, Westminster. After waiting for about an hour, the archbishop summoned the lower house, and said he was very sorry, but as no bishop was present, no upper house could be formed, and no business done. Nothing could be kinder than his grace's manner. He more than once expressed his regret that we had been put to the inconvenience of attending for nothing, and apologized for the absence of the bishops by saying, that at this season of the year most of them were engaged in their dioceses, holding visitations or confirmations. But there was no help for it; and therefore his grace adjourned us to the following Monday.

"The archbishop was on this day supported by six or seven of his suffragans: there were about twenty-five present in the lower house. After the Latin litany was read by the junior bishop, the two houses separated. And whilst their lordships were drawing up the address to the Queen, the lower house was employed in writing down the names of those present; and the prolocutor was requested to procure such information concerning the rules and privileges of the lower house, as might be useful in case Convocation should be again permitted to do business. By this time the address was brought down to us, and read by the prolocutor. Some slight alterations were made. The following sentence gave rise to a rather long discussion: 'Should any questions arise touching the welfare of the Church, on which your Majesty should wish to consult the houses of Convocation, we did not doubt but that, with GOD'S blessing, we should be enabled to deliberate upon them in a spirit of Christian wisdom and moderation.' At length an amendment was proposed and seconded, to this effect, 'That as questions touching the welfare of the Church had already arisen, and were likely to arise from time to time, we prayed her Majesty not to sanction any further legislation for the Church without the consent of the Church in Convocation assembled.'"

This amendment, however, was not carried.

"The arguments against the amendment were brought forward not so much on principle as expediency; not in opposition to the doctrine that Convocation ought to be consulted, but on the supposition that the friends of Convocation would be more likely to gain their object by letting the original sentence stand, than by passing the amendment. It was said, and all present will remember the kind spirit and ability with which it was said, that the sentence was inserted by the bishops to meet the wishes of those who were friendly to the revival of Convocation, and that, therefore, it would be ungracious to alter it; that coming from their lordships, it was a great point gained, and would have more weight than any stronger expression emanating from the lower house; that many could remember, that, ten years ago, it would have been accounted folly to have spoken of Convocation as a deliberative assembly; and now we had the bishops themselves coming forward, and speaking of it as able and willing to treat upon such Church matters as the Queen might wish to consult them upon. Those arguments had such weight that the amendment was negatived by a large majority.

"The next paragraph that occasioned any discussion was this:—'We thank your Majesty for the interest you have taken in the welfare of the Church, and for the measures you have sanctioned for its improvement.' It was asked by many, what are the measures alluded to? Of course the answer was, the different measures which have lately passed the legislature, to wit, the compulsory commutation tithe, the spoliation of the cathedrals, the alteration in the ecclesiastical courts; and as no one stood forward in defence of these measures, *it was unanimously resolved to leave the sentence out.* This speaks volumes; and it is right that all interested in the Church should know it. It shows not only that the modern system of legislating for the Church (i. e., without Convocation) is unsatisfactory and unsafe, but that the measures themselves are disapproved of by the whole lower house—that is, by the deans and archdeacons, and the representatives of the cathedral and parochial clergy. After this silent but expressive condemnation, it is to be hoped we shall have no further alterations in the Church till Convocation has been consulted upon them.

"The address, as amended, was then passed, and taken by the prolocutor to the upper house. Their lordships, after a short interval, sent word that they had agreed to the alterations. The archbishop informed us, that, owing to circumstances, her Majesty would not be able to receive the address for some time to come, but we should have due notice when the day was fixed."

CONVENTION OF OFFICERS OF THE ARMY AND NAVY,

And others interested in the Religious Condition of the Service.

MINUTES OF THE PROCEEDINGS.

St. Bartholomew's Church, City of New York, Oct. 5th, 1842.

This being the day and place appointed for the meeting of the Convention, it was organized by the appointment of Col. Bankhead, U. S. A., Chairman.

Communications from various quarters, expressing the views and wishes of their respective authors in relation to the objects of the Convention, were received and read.

Whereupon, in order that due consideration might be given to said communications, as well as for the purpose of carrying into effect the views of the Convention in relation to the intellectual, religious and moral improvement of the military and naval service, the following resolutions were unanimously concurred in.

Resolved, 1st, That a Standing Committee of seven be appointed, to be styled "The Corresponding and Executive Committee of the Army, Navy, Marine Corps, and Revenue Service," to whom reference may be made in all cases when the intellectual, moral and religious interests of the service are sought to be promoted; and that the said Committee be, and they are hereby, charged with promoting the objects of this Convention generally, in such wise as to them shall seem most expedient; and farthermore, that they be empowered to fill any vacancies that may occur in their body until the next meeting of this Convention.

Resolved, 2d, That said Committee be required fully to report its proceedings to this Convention, at its next meeting.

Resolved, 3d, That when this Convention adjourn, it adjourn to meet in St. Bartholomew's Church in the city of New York, on the last Wednesday in June, 1843.

Resolved, 4th, That the communications read to this Convention be committed to the Corresponding and Executive Committee.

A committee was then appointed by the chair, to nominate suitable persons to compose the Corresponding and Executive Committee,—whereupon the following names were reported, and by the Convention accepted, and declared to be the names of the "Corresponding and Executive Committee of the Army, Navy, Marine Corps, and Revenue Service," viz:

Captain McKenzie, U. S. A., New York.
Lieut. Foote, U. S. N., Philadelphia.
Rev. N. Sayre Harris, New York.
Mr. Z. G. D. Kinsley, West Point.
Rev. T. S. Harris, Chaplain U. S. N., New York.
Lieutenant Harwood, U. S. N., Brooklyn.
Rev. M. P. Parks, Chaplain U. S. M. A.

Various resolutions were read, expressive of the views of individual members, as to what it was practicable for the Convention now to attempt in furtherance of the objects for which they had met—these were referred to the Corresponding and Executive Committee.

The Secretary of the Convention was directed to publish a suitable notice of the proceedings of the Convention.

It may not be amiss farther to state, for the information of those interested in the objects of the Convention, that the Corresponding and Executive Committee held its first meeting in the evening after the adjournment of the Convention, but owing to the indisposition of one and the necessary absence of another member, a majority was not present. They will meet again, in the city of New York, on the 31st inst., when they will take the necessary steps for carrying into immediate effect the following objects, concurred in by the unanimous voice of the Convention.

1st. They will offer their services as a Committee of Correspondence to clergymen wishing a chaplaincy in either the army or navy, and to military or naval commanders in quest of suitable chaplains.

2d. They will seek to procure for publication a suitable manual of devotions to be used on occasions of either private or public worship, by officers, in the absence of a chaplain ar other officiating clergyman.

3d. They will prepare and publish a catalogue of tracts, sermons, and books suitable for the libraries of military and naval stations.

4th. They will seek by correspondence to awaken attention to the importance of sustaining every right effort for the improvement of the intellectual, moral and religious condition of the services, and for this purpose they will invite the attention of all who are interested in this noble cause.

The foregoing objects, the subscriber risks nothing in saying, will engage the early attentian of the Committee; and they are here indicated that the public may be apprized of the leading objects which the Convention, and the Committee as the organ of the Convention, would seek to promote.

All communications intended for the Committee should be addressed (postage paid) to the Rev. N. Sayre Harris, 281 Broadway, New York.

(Signed) M. P. PARKS,
Secretary of the Convention.

COMMUNICATIONS.

For the Churchman.

THE CHRISTIAN INTELLIGENCER.

Mr. Editor,—Circumstances having prevented me from finishing my remarks on the Intelligencer of August 20, at an earlier date, I am enabled to congratulate myself that I resume my pen in "good humor." Had I taken it before, it might have been urged, perhaps, that I was too familiar with certain portions of the *religious* press to be sufficiently "collected." It is true that, although I have not seen late numbers either of the "Presbyterian," the "Christian Intelligencer," or the Methodist "Advocate and Journal," to unsettle my nerves, I *have* read some articles in the "Baptist Banner," printed at Louisville, Ky., which are equally slanderous with any thing that has appeared in *them*; but still, sir, my trust is in the promises of GOD, who will cause the wrath of man to be overruled to the promotion of His glory. I am therefore of "good cheer," and intend to show that my equanimity has not been disturbed.

"In a recent debate in the General Assembly of the Presbyterian Church in *Ireland*, (says an extract in the Intelligencer,) Dr. Cooke stated that he could tell the Assembly that 'Tract No. 90,' which had created such an excitement, was *not a production of the present time at all*, but had actually been written by a Jesuit in the reign of Charles the Second!" The Doctor, in uttering this sentiment, was either guilty of perpetrating an Hibernianism, (a circumstance calculated to keep our good humor at a premium,) *or* he intended to charge Mr. Newman, the reputed author of the Tract, with plagiarism; (a charge to which a dignified Assembly would hardly have listened without requiring the evidence;) *or* he designed to show his belief in the doctrine of the METEMPSYCHOSIS—a doctrine as difficult to digest as that of Transubstantiation among the Papists, or the "horribile decretum" of John Calvin. If transmigration were in his thoughts, he might with propriety have gone farther back than the reign of Charles the Second. Tract No. 90, he might have told the Assembly, was written and printed when Satan in the garden of Eden was transformed into an angel of light! I like to be primitive, Mr. Editor.

"When Bishops Hobart and Griswold were ordained," (we are informed by the correspondent of the Intelligencer quoted in my former article,) "a very essential part of the form was alleged to have been omitted, and it was publicly declared that in consequence the Episcopal Succession was certainly invalidated." Alleged! The allegation was shown to be false; it received a mortal blow. Why then is it revived? Is it necessary that unfounded reports should *transmigrate* at certain periods, in order that their hideousness may be exposed?*

The Intelligencer quotes an article from the *N. E. Puritan*, and another from a paper whose title is not mentioned, which I intend to place in juxta-position, in order to compare them with the effusions of a writer of another denomination as bitterly opposed to Diocesan Episcopacy, as are the Congregationalists or the Dutch Reformed. It appears that the Rev. J. A. James, "a distinguished Congregationalist minister of England," has recommended "a union to some extent and for some purposes, among all Protestants who can unite on the basis of evangelical doctrines. He proposes to make that basis broad enough to embrace the Congregationalists, *Baptists*, Lady Huntingdon's connection, the Calvinistic Methodists, the Secession churches in Scotland, the Moravians, and the Secession that is about to take place from the Presbyterian Church in Scotland, and possibly some others.† "The advantages contemplated are, that it will silence the sneers of infidelity, neutralize the arguments of Papists, and strengthen all against the arrogant assumptions of the Puseyites." "Conceive," (said Mr. James in sketching his "beautiful picture,") "what an impression would be produced on the public mind by such a scene as Exeter Hall would present, in this holy fellowship of brethren,—the long wonder of a united Church would be restored, the echoes of the ancient exclamation would be awakened, and thousands of voices would again be heard to say, 'See how these Christians love one another!' What a rebuke and a refutation—I repeat—would it give to the proud isolation of Puseyism! The public, when they saw this *arrogant and malignant spirit* retiring within the schools of Oxford, to learn the ceremonial, and imbibe the *intolerance and maledictory exclusiveness* of its Roman master, would place in striking and beautiful contrast with it, the brightening and extending charity of other denominations, and in seeing them all come forth to such a noble fellowship of love, would be at no loss to determine who were in possession of the true catholicity."

"The following quotation from a printed Bengali tract, circulated among the native Christians, [in India,] will show to what a height these advocates of 'Apostolical Succession' [the missionaries of the Society for Propagating the Gospel] carry their pretensions. 'Baptists and other separatists, who refuse to acknowledge and obey bishops, (who are the successors of the apostles,) have no right to preach or to administer the sacraments. Can a man assume the office of a judge unless he be appointed to it by the king? The separatists (dissenters, *matabhedatero*) did not originate with the apostles; for their name was never heard of before the seventeenth or eighteenth century of the Christian era," &c. "The course here described is just what might be expected from the carrying out of the ideas of apostolic succession which are held by the High Church party of the Episcopal Church generally."

A writer in the "Baptist Banner" (Sept. 22) asserts that there is no middle ground between the Baptists and the Papists, that there is but "one line of separation that divides the Christian world." "On one side of that line stand all whose creed and practice is the Bible, the whole Bible, and nothing but the Bible. They reject every thing for which there is not a 'thus saith the LORD.'" "They believe that man has no authority to deviate a *hair's breadth* from the express commands of CHRIST." "On the other side of this line of separation stand all whose creed and practice substitute *human inventions* in place of the commandments and example of CHRIST, who believe that something else will do in the place of what GOD has directed. It is not necessary that a sect should follow out *all* the traditions of Rome, to entitle it to a place on this side of the line." "For example: infant sprinkling has no other than human authority to rest upon, and is a *wide departure* from the precept and command of CHRIST. If men have a right in one instance to change an ordinance of CHRIST, and establish a human invention in its stead, then have they a right to do so in all." "On one side of this dividing line, then, stand the Baptists, and on the other stand all the sects of Christendom who practise infant sprinkling," &c. "No doubt the Protestant sects who practise infant sprinkling will object to being classed with the Roman Catholics; but the ground upon which they stand is *even harder to defend than the position of the* [*Roman*] *Catholics themselves.*"

The upshot of the matter, then, is this, that the editors of the "Intelligencer," who with the Synod of Dort retain the Nicene and Athanasian Creeds, and profess to have the apostolic succession, are out of all patience with the English missionaries in India, who very consistently (holding to the succession) deny to the Baptists the right of making, at this late day, a ministry for themselves; and at the same time publish with apparent satisfaction the outlines of a scheme which not only leaves out of view the succession and the early creeds, but in fact disfranchises themselves, and ninety-nine hundredths of the professedly Christian world. The REV. MR. JAMES, in the plenitude of his love, proposes a benevolent plan for union, which is to embrace all that *he* thinks are sound in the faith, and this, he indulges the belief, would, in as large a place as Exeter Hall, giving an awful rebuke to the proud isolation of Puseyism, silence the sneers of infidelity, and neutralize the arguments of Papists. Among others, he would give to the Baptists the right hand of fellowship, although he is aware that the promise is made to children, and that the Baptists would deprive all children of the privileges covenanted in baptism. The Baptists, on their part, reject the friendly overtures.—There are, say they, but two divisions in the Christian world, the Baptists and the Papists; those who follow Scripture alone, and those who to Scripture superadd human inventions; those who are opposed to the sprinkling of infants, and those who practise it. And in the mean time, where is the adversary of souls? Idle? Or is he prompting Christians to affirm that one is of Paul, another of Apollos, another of Cephas, and another of CHRIST? I pray, Mr. Editor, that all true Churchmen may resist his wiles, and in connection with a valid ministry (Eph. iv.) may be enabled, in the unity of the faith, to go on to the measure of the stature of the fulness of CHRIST. MELANCTHON.

October 8, 1842.

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* Two of the editors of the Episcopal Recorder are much flattered by the Non-Episcopal press. Are they willing to admit that Bishop Griswold was not validly consecrated?

† If the Congregationalists and New School secessionists of this country were to be comprehended, the Old School Presbyterians and the Dutch Reformed would be excluded. What would become of the Wesleyan Methodists, and of those who, though not of that "denomination," are at home with them at their anniversaries?

For the Churchman.

Mr. Editor,—I cannot resist the temptation to beg of you to place in your columns some extracts from a letter lately received from a dear friend, who has resided for several years in Fayette county, in the mountains of Virginia.

After speaking with great thankfulness of the privileges which he once enjoyed in the vicinity of your city, he adds:

"Ah my friend, dearly beloved, one must come into this wilderness without the ministrations of our holy mother, without the preached word, without the sacraments by an authorized minister—be subject to these deprivations year after year—to feel that a Christian must famish, must fall back, must become cold, languid, and unbuckled for his daily conflict. My dear partner and myself feel daily experience of the necessity of the sacraments for the Christian growth. . . . Every LORD'S day, I keep up the Church in the house. . . . .

"In July last, I had a second visit from the Rev. Mr. ———,* who came on Friday and officiated on Sunday. We had about 40 people present on this short notice. . . . We had much consultation about planting the Church here, and I wrote on the spot to our Diocesan Missionary Society, to know whether, if I pledged myself to give $200 per annum, or to raise it, including a minister's board, that Society would also give $200 per annum. I have received a reply from the treasurer, in which he thinks the money will be given provided I can find the man. . . . Could the right sort of man be obtained, I believe that with "the early and the latter rain," or rather with "the dew" of GOD'S blessing, the Church would be planted. You will not doubt that all my personal exertions—all the influence and worldly means of myself as, in GOD'S providence, the proprietor of large unsettled, and as yet I cannot say, productive lands, would be at his command. . . . . It will require a laborious, persevering man—one who can turn his hand to many things—perhaps as a teacher—somewhat as a farmer, (for I would be disposed to give up a glebe to the infant parish from the first, and the minister would have to reclaim it from nature, with the ready aid of his neighbors,) and a little medical lore or turn would serve to smooth his way very much. I will pledge myself for the $200, including board here; this, with the $200 from Richmond, and what would be given if the clergyman included in his field our Court House, (25 miles distant,) will make a comfortable support. Cannot you find some young man you could bring to my notice who would suit as a pioneer to this part of the vineyard? We would receive him with a truly fraternal welcome—with Virginian hospitality."

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* This clergyman had travelled some 70 miles, two or three years before, to visit my friend.

Should these extracts arrest the attention of any clergyman willing to undertake this mission, he is requested to address "A. Beckley, Esq., P. M., Beckley, Fayette co., Virginia," upon the subject. J. D. C.

For the Churchman.

MISSIONS OF THE CHURCH OF ENGLAND.

Your notices of the missionary operations of the Church of England, my good brother, in your last paper, and your kind entertainment of some former scraps of mine, combine to induce me to send you some gleanings from my last English letters forwarded to me here.

"I have just now seen the Bishop of Gibraltar," says one of my correspondents, "in the chair at the Committee of the Society for Promoting Christian Knowledge. He sails the 14th, (October,) with the newly appointed Governor of Gibraltar. The Bishop of Barbados left last month. The Bishop of Tasmania (Van Dieman's Land) sails soon after Christmas." "Bishop Selwyn," another writes, "arrived at Sydney on the 16th April; and is doubtless by this time laboring in his diocese. We have the funds ready, and are only waiting government approval, for the formation of a see at Adelaide, Southern Australia. In India, especially in the diocese of Madras, great things seem to be doing. Fourteen missionaries in that diocese were added to our list during the last year. What is most remarkable, five dissenting preachers of some repute—one of them the Superintendent of the Wesleyan Missions—have come over to us. Three of them are at this moment ordained deacons."

This is what we call, in the American language, *going ahead!* May we have grace to follow!

I greatly like your correspondent S. G.'s "Modern Council." It is to the life. May it have due effect! On his hit at the pews, I have an excellent apropos to send you, when I have time to copy it, from the last Charge of my admirable friend, Archdeacon Manning. Surely we have good reason to lift up our hearts at the great things which God is doing for his Church. May he give us grace to be faithful and humble!

Ever your faithful friend, G. W. D.
New Brunswick, 22d Oct., 1842.

P. S. You will be glad to know, as thousands of true-hearted Churchmen will be, that the excellent Archbishop of Canterbury continues steadily to advance toward the entire restoration of his health and strength. He was able to go to Addington Church on the last Sunday in September, where he received the holy communion. He has also walked, every fine day, for an hour or more, in the grounds at Addington Park.

In a letter from him, by the last steamer, Mr. Wordsworth says: "With much satisfaction I hear from some of your countrymen who visit this place, that the American Episcopal Church is gaining ground daily, and is in the way of becoming a very powerful body in the community. This cannot but be for good; and pray accept my congratulations upon the prospect." G. W. D.

THE CHURCHMAN.

SATURDAY, OCTOBER 29, 1842.

THE AUTHORITY, DIGNITY, AND BUSINESS OF THE MINISTERIAL OFFICE: *a Sermon preached at the Installation of the Rev. N. W. Fisher, as Pastor of the First Presbyterian Church in Palmyra, N. Y. July 1, 1842.* By M. LARUE P. THOMPSON, A. M., Pastor of the Congregational Church, Canandaigua. Rochester: David Hoyt, Printer, No. 6 State street. 1842.

We rejoice to see that the question, Who are the authorized ministers of Christ? is exciting an increasing attention. *Authorized*, men must be in order to act as the ambassadors of Christ in reconciling men to God. This seems to be generally conceded. But how authorized? By an *immediate* act of God, says Mr. Duffield, of which the ordination (so called) of the Church is merely *declaratory*. Mr. Thompson, we are happy to see, talks more sensibly, and lays down the sound principle:

"*The authority of the ministerial office.* It rests upon the commission of God; '*we* are ambassadors for Christ;' not you—not every man who may choose to arrogate to himself this sacred office; but *we*, to whom it has been committed by God.

"*I observe, then, there is a class of men in the world exclusively authorized to preach the Gospel.* It will not be doubted that the text in its connection clearly teaches that this exclusive authority was given to the first apostles of our Lord. The ministry of reconciliation was given to *them* and not to others. No language could more fully have implied the exclusiveness of their commission. But these first ministers of Christ were evidently to have successors. In their official character they were never to die. This appears sufficiently from the last charge with its accompanying promise, which they received from Christ just before his ascension, 'Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things, whatsoever I have commanded you; and lo! I am with you always, even unto the end of the world.'

"This charge and promise could not have terminated on the apostles personally. They were evidently addressed in their official character, as representing a long line of successors in the same office, who were to continue as long as the world should stand. There is, then, of course, in the world at the present day, a class of men bearing the same exclusive commission which was given to them.

"Attached to the office of the first apostles for reasons which then existed, but which do not exist now, were certain extraordinary powers, such as those of teaching more perfectly the Gospel plan by immediate inspiration, and of working miracles in attestation of their doctrines. These however were strictly extraordinary powers, conferred on them for obvious reasons which were only temporary in the Church, and not essential parts of their office. The class of men of whom I speak, now in the world, and as a class to continue until the end of time, have not of course inherited those unusual functions, which were assigned to the apostles to meet the demands of a temporary exigency, yet they have inherited by a regular and lawful succession, what was really and truly the apostle's office—*the ministry of reconciliation*, as it is expressed in the text, or as in the last charge of the Saviour, the office of *teaching all nations, and baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*

"Who, then, my hearers, compose this class of authorized Christian ministers? I answer, all those who, having not forfeited their standing by a manifest departure from the Christian faith, are found in the line of ordained and regular succession, from those whom Christ, the great Head of the Church, ordained. He ordained the first apostles; they their immediate successors, and *they* theirs—and the chain unbroken continues to this time. Such is a very simple statement of the authority claimed for the ministry of our Church, in which we agree with every communion on earth, claiming to be Christian, save the apostate Greek and Roman Churches, and the Anglo-Episcopal."

All this is capital, only Mr. Thompson is in an error of fact in excluding the Greek, Roman, and Anglo-Catholic Churches from the same ground. At least we can assure him that he gives our view of the subject, and if we are "apostate" in the matter we fear it will fare badly with him.

"We repudiate," says Mr. Thompson, p. 13, the "doctrine [" an uninterrupted succession of prelatical ordinations"] as unscriptural, anti-christian, and absurd; and repudiating it, we grant most cheerfully to our brethren of the Episcopal Church, (rejoicing that though corrupt as we honestly believe, in matters of outward order, they are yet sound, as a body, in the essential points of the Christian faith,) what we claim for ourselves, *the right, by virtue of their Presbyterial, not of their Episcopal ordination, not because of their genital descent from the beast of the seven hills, or the filial resemblance which they bear to that apostate mother, to minister in the house of Christ.*" The italics are the author's.

Mr. Thompson, we have seen, rests on authority derived from Christ, through the order of Presbyters, (in the same essential faith,) continued in unbroken succession to the present day. Is it seemly in *him* to upbraid us with a "descent from the beast of the seven hills?" On the ground of a Presbyterial succession, he is willing to grant our "right to minister in the house of Christ." Let us allow for argument's sake that he is right; and it follows that the disgrace of "descent from the beast of the seven hills," consists not in the descent itself, nor yet in the fact that it has come to us through the order of bishops, but only in our *opinion* that it has so come to us. Omnipotent *opinion!* which can thus change the nature of things, and make that which is innocent and honorable on one hypothesis, to be disgraceful and antichristian on another!

When Mr. Thompson advocates the apostolic succession, he inculcates positive truth and writes like a good Christian; but when he assails Episcopacy, he deals in the negative, and his negations prove quite as injurious to himself as to us. The above is one instance, and here is another:

"The question before us now is, can the succession on which the Episcopalians rest the claims of their ministerial order be demonstrated? we answer, *no*; indeed, this is conceded by themselves, and the concession is so handsomely commented upon by a recent writer in the New York Evangelist, that I cannot forbear to quote his words: "On taking up one, he says, (Percival on the Succession,) who is perhaps the most popular writer in favor of the dogma, and whose tract flourishes a long list of names to trace back the ordination of the present Bishop of Canterbury, for four successions, we confess our astonishment to find him *bluntly yielding the point!* He is answering objections to the Episcopal claim. Finally comes up that troublesome one, the demand for historical proof; and he says, 'if nothing will satisfy men but that actual demonstration, I yield at once. Neither this, nor any other succession in the whole world, can be actually demonstrated.' But again, he says, '*if probable* evidence will answer,' he thinks he can present enough to satisfy those 'who are willing to *walk by faith and not by sight.*' What arrogance!—what presumption! to undertake to show that his Church is the only true one, by proving that it has the apostolical succession, which can be done in no other way than by historical demonstration; and when he comes to *the main point*, to ask his readers to 'walk by faith.'"

Does not Mr. Thompson see that in demanding *demonstration* and maintaining the insufficiency of *moral* or *probable evidence*, he is giving utterance to infidelity? "The ground," says Dr. Waterland, "of what I call Protestant certainty is *moral evidence*; which though it comes not up to *infallibility*, or to the evidence of *demonstration*, yet is *certain* enough for all the purposes of *faith*, or of competent authority to maintain true doctrine. * * * *Moral evidence*," he continues, "governs the great affairs of the world, while *rigid demonstration* serves rather for the entertainment of contemplative men, than for the uses of common *life*." Mr. Percival, then it appears, writes like a Christian and a Protestant in resting the Episcopal succession, in common with the resurrection of our Lord and the other facts of Christianity, on *moral* or *probable evidence*; and Mr. Thompson, in maintaining the insufficiency of this ground of belief, uses the language of the infidel, and what in his eyes is perhaps still worse, of the Papist. True, Mr. Percival quotes St. Paul, but this only provokes the ridicule of his opponent, who laughs at being asked to "walk by faith," and will be satisfied with nothing but "sight" or "actual demonstration."

Mr. Percival confesses that he can offer no "actual demonstration," but he immediately adds that he can adduce such "probable evidence" for an episcopal succession as will prove a break in the succession to be "a moral impossibility;" such probable evidence, he says, "as can be adduced in behalf of no other succession." Now if Mr. T. rejects this sort of evidence, how will he prove a succession of Presbyters, or of laymen, or of doctrine, or of the Holy Scriptures themselves? Nay, how can he prove a succession of men from Adam to the present day? He can show that it is morally impossible that a succession of Presbyters, of laymen, of doctrine, and of the Holy Scriptures, has ever failed in the Catholic Church; and Mr. Percival shows the same in regard to the succession of bishops. He can show that it is morally impossible that a succession of plants and animals has failed in the earth from the beginning, and that a succession of revolutions of planets around their axes and around the sun has failed from the time of their creation; and Mr. Percival shows the same in regard to the succession of bishops. Nay, Mr. Percival gives him his choice of all actual successions, and pledges himself to prove that such evidence can be adduced for an episcopal succession "as can be adduced in behalf of no other succession;" and Mr. T., admitting, or at least not denying, the sufficiency of his evidence in its kind, looks at him with a curl of incredulity on his lip, and demands "demonstration!" We are vastly obliged to Mr. T. for this mode of argument, for it brings the question to a speedy and most satisfactory conclusion. If he had said that the probable evidence for a succession of bishops was insufficient *in degree* to command assent, he would have offered an issue to which, as Christians, we should be bound to listen; but where he argues that probable evidence is insufficient *in kind*, he offers, like his brother, Mr. Duffield, an infidel issue, and one which it is quite gratuitous to accept. The rejection of this sort of evidence undermines not only Christianity and Natural Religion, but the ground of conduct in the common transactions of life.

We are far, however, from charging Mr. T. with intentional skepticism. Indeed, we make great allowance for him; nor do we think it *very* strange that they who have been used to dwell almost exclusively on the "invisible" Church, when they come to argue for a visible succession, should find themselves at first a little at fault, quarrel with the kind of evidence by which alone a succession can be proved, and flounder upon principles which, if pursued, would plunge them into universal pyrrhonism. It is much (indeed more than we expected) that the Presbyterians should make a beginning this way; and we hope that neither Mr. T. nor his brethren will be deterred from pursuing the subject by an unlucky *faux pas* in the outset. But let them not be too ambitious: if they can prove it to be "morally impossible" that a succession of doctrine and Presbyters which began from a layman (for Calvin was no more) in the sixteenth century has not been perpetuated in unbroken continuity from the time of the apostles to the present day, they had better stop here, and not attempt a "demonstration."

If Mr. Thompson is bold in the delineation of the doctrine of the "Apostolic Succession," he is equally so in its application:

"Our subject abundantly illustrates the folly and presumption of those members of churches, and of congregations, who sometimes take it upon themselves to tell ministers what they ought to preach, and what they ought not to preach—ay, and sometimes what they *must* preach, and what they *must not* preach *to them*.

"To what would they degrade the men of God! To what *things* would they reduce the ambassadors of Christ! Do these men consider what a *cipher* the minister would be who should submit to such dictation? Do any of our churches and congregations really want ministers who will take their instructions from *them* instead of taking them from Jesus Christ? O, for shame! Why, my brethren, if such assumptions were once permitted, what would become of the ministerial office? Farewell, then, to this institution of our Lord.

"Suppose her royal Majesty of England should assume the right to dictate to the American minister at her court what communications he *might*, and what he *might not* make there, and he should receive her instructions, throwing away those which he had carried with him from his own government? Would he yet be the minister of the United States? Or suppose she were to claim the right of interpreting his instructions for him, and he should consent to *that?* would he then be our minister? Could we say that we had a minister at the Court of St. James? Every one sees that such claims and such concessions would be utterly subversive of all the purposes of diplomacy. No less certainly ruinous to the office of the Christian ministry among men, would be like claims and concessions in relation to it. We must be independent of all but God—bound by nothing in our preaching but his word, or farewell to all hope of usefulness in our work. Let ministers be ashamed and penitent who have ever truckled to such unholy and impious usurpation, and let the people who have dared so to mount into the seat of Christ, and deal out *their* instructions to *his* ambassadors, think of the fearful responsibility they have assumed—I ask no more; let them *think*."

Mr. Thompson (and herein again we commend him) is not the man to cry out, "The Bible only is the religion of Protestants;" for he supposes the people to know no more of the instructions which God has given to his ambassadors, than the Queen of England knows of the secret instructions which our government may give to Mr. Everett; and that there is no more right of interpretation in the one case than the other. But is not this pushing the matter a *little* too far? Should not the people have some check on their minister? some reasonable assurance that neither he nor his predecessors in the chain which connects his ministry with the original mission of our Saviour, have departed from the faith "once delivered to the saints?"

If Mr. Thompson is really in earnest in his claim to the Apostolic Succession he will produce his proofs that he and his predecessors have preserved the sacred deposit entrusted by our Lord to their custody. What are his proofs? The Holy Scriptures? The *sense* of the Holy Scriptures is the very thing to be guarded; [illegible] then the proofs that the ministry of a merely Presbyterial Succession (supposing there is such a thing) have preserved it? In this inquiry we cannot be satisfied with any "Confessions of Faith," however subtle or numerous, which have sprung up since the Reformation, for it may be that a new explanation of the Gospel was then obtruded on the world; and if Mr. Thompson will think on the matter he will see the necessity of producing a *Liturgy and Creeds* which have been used in his Church from time immemorial, and the doctrine of which may be proved for substance to have been held, in connexion with the apostolic succession, in every age of the Church. His people have a right to demand these proofs; for the private members of an apostolic Church are to be treated as *citizens* having a knowledge of the laws and a right to their protection, and not as *foreigners* who have no share nor lot in the matter. Let Mr. Thompson think on the subject; we ask no more; let him *think*.

A NEW RULE FOR MODESTY.—The New York Evangelist makes the election of Dr. Eastburn to the Episcopate the occasion of some remarks on the present state of our Church:

"The anomalous hierarchy of the Protestant Episcopal Church in the United States of America steadily advances in number and consequence. Within ten years, 'the number of Bishops has increased from twelve to twenty-one;' and now another is to be added. And this increase scarcely corresponds with that of the '*inferior*' clergy in the same period. In 1832, the number of the clergy was five hundred and sixty-four; in 1842, it had risen to eleven hundred and forty-two; an increase of five hundred and seventy-eight. The number has been more than doubled within these ten years.

"It becomes those who regard the claims of the Episcopal hierarchy as unscriptural and arrogant, to open their eyes to these movements. The scriptural and primitive doctrine of the Parity of gospel ministers must be re-studied, re-affirmed, and re-established. It is evident, that the subject has already attracted the attention of vigorous and well-informed minds. The providence of God is so ordering it, that a large number of the most gifted and accomplished scholars of Great Britain and America are turning their eyes to the subject with new interest. A flood of light is about to be poured upon a question so long agitated. The masterly work of Powell on '*Apostolical Succession*' will be followed by others, and yet others; until not one stone is left upon another. The mandate has gone forth—'Prepare ye the way of the Lord.'"

We have nothing to conceal from the world, and have therefore no objection that its eyes should be open to our movements. But why are we charged with "arrogance?" Is it because we have a "hierarchy" or *sacred government?* We suppose not, for this is desired by all decent Christians. Is it because we claim for our governors the right to preach the Gospel and administer the sacraments? We suppose not, for the same claim is made by Congregationalist and Presbyterian societies. Is it for claiming that this right is derived only through the order of bishops? This, we suppose, is the rub; and, if so, the sum total of our arrogance is, that we do not profess to be either Presbyterians or Congregationalists.

The plain English, then, of the above language is, that if we would avoid arrogance and become modest men, we must turn Presbyterians. A new rule for modesty.

As to the approaching "flood of light," we might have some hopes from it if those who have been educated in the notion of ministerial parity would examine the subject with a view to the discovery of truth. But if they set out with the assumption that *their* doctrine is indubitably "scriptural and primitive," and "re-study" it for no other purpose than to "re-affirm" it, they show too plainly that Presbyterian modesty is twin-sister to Popish infallibility, and serves to rivet on them more closely the chains of error, and keep them immured in a prison which the coming "flood of light" will fail to penetrate.

THE TRUE SPIRIT.—One of our Western Missionaries thus writes in a letter to a friend:

"You will without doubt be grieved to hear, that no assistance has been given us. What to do is almost more than I can say. If remove I must, it shall still be westward, for the field is large, the harvest ripe and abundant, and the laborers few—alas! very few. To leave and return Eastward, would be a poor proof of attachment to our Holy Mother, and an unworthy return for the blessings she bestows and the honor of ministering at her altar. To be found in a field of small dimensions, where the sacrifices are comparatively few, and the messengers of the Gospel and the Church abundant, might well induce to a renewal of the question addressed to the prophet of old, "What dost thou here?"

The American Almanac and Repository of Useful Knowledge for the Year 1843, contains the usual amount and variety of statistical information, and is really a valuable book in its way.

CHRISTIAN REMEMBRANCER.—A very valuable article from this journal on the Eucharistic Sacrifice will be found on our first page; and in inserting it we take occasion to commend the Christian Remembrancer very earnestly to our readers as one which numbers among its contributors such men as Mr. Percival and Mr. Palmer, the author of the Treatise on the Church, and which it is therefore needless to add is distinguished by remarkable ability and fidelity to Church principles.

A correspondent in Scotland, under date of September 29, writes: "The Bishop of London is now in Edinburgh, and officiated on Sunday last in St. Paul's and St. John's. I very much rejoice in this, as it displays to the world the full communion of the churches. Since the time of Laud, no Bishop of London has officiated in Scotland, nor, as far as I know, any English Bishop."

The Primary Charge of Bishop Terrot and the Sermon of Dr. Pusey on the Day of Judgment, have been reprinted in a cheap form by Joseph Robinson, Baltimore.

From accounts just received from New Zealand, (says the Church Intelligencer of September 21,) it appears that the Right Rev. Dr. Selwyn, the Lord Bishop of that important diocese, arrived there on the sixteenth day of April, after a long voyage of 110 days. We rejoice that such is the case, because we hope that the soundness, piety, and faithfulness of this devoted apostle, will tend greatly to check the progress of popish dissent in that colony, as well as some of the injudicious movements of some well meaning, but not overwise missionaries, as reported in another column.

The following is from the forthcoming Journal of the late Convention of this Diocese.

STATISTICS OF THE DIOCESE OF NEW YORK,

Taken from the Episcopal Address, the Parochial and Missionary Reports, &c.

Clergy, (the Bishop, 177 Priests, and 24 Deacons,)		202
Congregations,		153
Ordinations, (Priests 7, Deacons 17,)		24
Institutions,		4
Candidates for Orders, of whom one is an alumnus, and 20 are students of the General Theological Seminary,		42
Churches, Corner Stones laid,		3
Consecrated,		8
Baptisms, 90 Reports, Adults	424	
109 do. Children	2349	
8 do. Not specified,	131	— 2904
Confirmations,		1278
Marriages, 102 Reports,		713
Funerals, 115 do.		1616
Catechumens, including Sunday Scholars, Bible Classes, and others, 67 Reports,		9170
Catechists, or Sunday School Teachers, 57 Rep.		1004
Communicants, 112 Reports,		11534

CONTRIBUTIONS.

Education and Missionary Society of the Diocese:—		
Education Fund, 64 Reports,	$711 49½	
Missionary Fund, 73 do.	2896 87	
Not specified, 31 do.	892 87	— $4501 23½
New York Protestant Episcopal City Mission Society, 10 Reports,		985 96
Episcopal Fund, 71 Reports,		561 87
Diocesan Fund, 69 do.		621 17½
New York Bible and Common Prayer Book Society, 34 Reports,		818 72
Protestant Episcopal Tract Society, 26 Reports,		216 36
Fund for Relief of Aged and Infirm Clergymen, 34 Reports,		771 57
General Theological Seminary, 16 Reports,		484 49
General Protestant Episcopal Sunday School Union, 4 Reports,		35 00
Board of Missions of the Protestant Episcopal Church in the United States:—		
Domestic Committee, 39 Reports,	$3311 80	
Foreign Committee, 24 do.	1483 41	
Not specified, 2 do.	889 17	— 5684 38
Missionary, (with no other designation,) 4 Reports,		67 38
Miscellaneous Church purposes, 59 Reports,		33195 52
Total amount of Contributions reported,		$47943 62

Specified as for missions within the Diocese, $3882 83.	
Do. do. within the U. States,	7194 63
Do. do. in Foreign Parts,	1483 41
Do. do. Board of Missions, without other designation,	889 17
Do. as for missions, without designation,	67 38
Total reported as for Missions,	$9634 59

CHARGE OF THE LORD BISHOP OF SALISBURY AT HIS TRIENNIAL VISITATION.

We wish that our limits allowed us to insert the whole of this Charge; for a Charge more admirable in its temper, or more fitted to carry conviction to well principled minds, it has seldom been our happiness to read. Several of the topics, however, to which it adverts, are of local interest, and we must content ourselves with extracting that portion of it which relates to the present state of theological opinion in the Church of England. But we cannot—and our readers would blame us if we did—deny ourselves the gratification of first giving the introduction, though it furnishes no more than a specimen of the temper which pervades the whole:

"My Reverend Brethren,—Three years have passed away since our last meeting. Three years, during which our Lord and Master has continued us, who are here present, in this our state of trial; years of which hereafter we shall have to give account to him; and as to which it much behooves us, even now, in secret and searching inquiry to examine our own consciences, with the knowledge that His eye is upon us. Well assured we may be that, if we could read the secrets of our hearts, as they are seen by Him, many a fair outward appearance would be changed into deformity; much that has had praise of men would fall under condemnation; and even that which has been best, would be found to be so tainted with imperfection, and spotted with sinfulness, as to be made meet for His acceptance only through the cleansing of the blood of Jesus, and capable of reward only through His unbounded goodness, and for the sake of the same all-sufficient Saviour. It is in order that we may profit by these His mercies, that He has prolonged our probation, while others have been taken to their account. He has, by the various workings of His providence, essayed to quicken us in our calling, and to draw us nearer to Himself. It may be that He has done this by blessings which we have not deserved. It may be He has done it by bitter sorrow, by sharp and cutting anguish, piercing as a sword through our souls. But it was His work—it was His fatherly hand; and if we know not what He doeth now, yet if we follow on where He leadeth, and profit by His teaching, we shall know hereafter. But that we may know this hereafter, we must be learning the lesson now; and it is well, therefore, to consider whether we have made any progress therein during the lapse of a period of time, no inconsiderable portion of the life of any man, and, in the case of many of us, probably a large part of what yet remains of our probation.

"Let us not, then, my brethren, deem this our Visitation solely an inquiry into the outward exercise of our ministry and its effects; but a season, too, when each is especially called upon to examine what his state is as regards the life which is hid with Christ in God. It is as this is healthful and vigorous that all will be well. The real springs alike of personal acceptance, and of ministerial usefulness, are those which are hidden from the eyes of men, though known to God; and which centre in and issue forth from that Saviour, who is the sole source of our spiritual life; and from whom, by the influence of the Holy Spirit, our comfort, our strength, and our usefulness must be derived. In proportion as we are sensible of our sinfulness and weakness, as we live by faith in intimate communion with Him, seeking the health of His Spirit by earnest prayer, and cherishing the influences by heavenly meditation and steady obedience, His life will be ours—His strength will be made perfect in our weakness. His ordinances will be to us the sure and effectual channels of His grace; and our ministry, being pervaded with His life-giving spirit, will be made the means of "turning the hearts of the disobedient to the wisdom of the just," and of building up in faith and righteousness a people acceptable unto God.

"Our first, therefore, and our chief inquiry, regards our hidden life, whether this be indeed with Christ; and whether it be continually more and more so as we advance in our trial. But this examination is to be made by each man for himself. The outward and visible marks and tokens of his ministry, though ordinarily they will in some measure correspond with the inward character, are yet no certain indications of its state; for the exercise of mere gifts may be made by God useful to others, though it is only when they are sanctified, and so made graces, that they can be truly blessed to ourselves.

"The judgment of men, however, can only extend to what is external. It is of this that I must speak; trusting in faith that where the outward signs of the work of God are seen, there His life-giving spirit has not been withholden, but that diligence in the work of the ministry springs, as it ought to do, from a heart devoted to Him."

And looking with this view at the general aspect of things in the Church, and that of his own diocese, the Bishop of Salisbury rejoices to express the belief that there is among the clergy "a continually increasing appreciation of the responsibilities of their holy office, and a more diligent endeavor to approve themselves neither faithless nor slothful servants of their heavenly Master."

"The indications of this are plainly seen, as well in what relates to the ordinary course of life as in the discharge of the peculiar functions of the ministerial office. They are seen in the higher standard of feeling which prevails as to the requirements of the clerical calling, and the consequent greater rareness of offence given by such conformity to the world as is unsuitable to that calling. It is felt that the character of an ordained servant of a heavenly Master attaches to a clergyman, under all circumstances, and wheresoever he is; and that there is a certain sacred sobriety befitting it, which is not only at variance with whatever is vicious, but which makes occupation unbecoming, and places, and scenes, and modes of amusement altogether unsuitable for the clergyman, of which in other persons the excessive use is perhaps alone to be condemned. This is a matter in which no rules will supply the place of that instinctive propriety of feeling which will almost necessarily exist in a heart duly impressed with the sacred importance of the work of the ministry, and with that love for the brethren which will shrink from the idea of giving offence to one of those for whom Christ died. Warnings on this subject are, I trust, now comparatively little needed, even by the youngest of the clergy; and yet, on such an occasion as this, the suggestion of such reflections, if unnecessary, may yet not be unprofitable. Consideration may show some among us their application to points which they had not before observed to fall within their scope, and so lead them to that more complete consistency in their walk and conversation which befits those who are pledged to endeavor to be in all things 'wholesome examples and patterns to the flock of Christ.'

"The due appreciation of the sanctity of the ministerial calling naturally tends to produce a corresponding diligence in the discharge of its peculiar duties, and of this, too, I am glad to believe that the proofs are everywhere to be seen around us. It is in no inconsiderable degree to the impulse given by zeal thus directed that we may ascribe the efforts which have been made of late to supply increased Church accommodation, as well as for the establishment and better organization of schools, as nurseries of Christian instruction; while a like progress may be observed in relation to all the other details of the work of the ministry. This is to be seen in the greater frequency of the celebration of Divine Service, and the administration of the Holy Communion; in the more constant preaching of the Word of God; in the more careful preparation of the young for Confirmation; in the unwearied visitation alike of the sick and of the whole, in order to the reproof of the sinner, the instruction of the ignorant, the consolation of the penitent, and the building up of the faithful; and in all other modes in which the servant of God is to approve himself to his Master in that household over which he is set.

"In corroboration of these remarks I may observe that in this diocese there are now two services on the Sunday in forty-two parishes in which there was only single duty at my last Visitation; that in sixty-five parishes in which there was only one sermon, there are now every Sunday either two sermons, or, what in country parishes is perhaps better, instruction is given at one of the services catechetically, or by a lecture upon some portion of Scripture; that the Sacrament of Baptism is administered publicly during divine service, either always or on certain definite occasions, in eighty-seven parishes in which this used not to be the case; that in many parishes the Holy Communion is celebrated much more frequently than formerly, the administration of it occurring six, eight, or ten times a year, or in many of the large parishes, and in some even of the smaller villages, once in every month; that there is an increasing sense of the propriety of distinguishing by their proper services at least the more important seasons of peculiar solemnity in the Church. Ascension Day and Ash Wednesday, I may name as instances of days till of late, strange to say, almost universally neglected, and now, I trust, in the way of being, before long, universally observed; while, in no inconsiderable number of parishes, all the days specially appointed by the Church to be kept holy, are marked by their appropriate services; and in some the full order of the Church in the daily service is maintained. I find, too, that in many quarters increasing efforts are being made to effect that most important, as well as difficult object—the retaining the younger members of flocks under the influence of religious instruction, beyond that age—unhappily almost always a very tender age at which they quit the daily school. The importance of this cannot be overrated; but it would be foolish not to admit that it is one of the most difficult points to which the attention of the parochial clergyman can be directed. The answers to my inquiries detail many painful disappointments, as well as some instances of encouraging success. It is plain that the results hoped for from evening or adult schools are likely to be attained only under very careful and well-considered regulations, and in cases where the clergy are themselves able to give them at least some measure of personal superintendence, and to bring their influence effectively to bear upon them.

"In some of the matters to which I have referred I have been rather stating facts than giving advice; much preferring that changes, which must be deemed more or less experimental, should originate from the free will of those who are convinced of their advantage, rather than from any suggestions given by myself. Nor, indeed, am I prepared, in my own judgment, to lay down any rule in some of these points as of universal application. But I rejoice to see so many indications of an increasing sense of the extent of the duty incumbent upon the Church. I rejoice to see increasing efforts to provide as fully as possible for the spiritual wants of the people, and to meet the feelings and wishes of those who yearn for more frequent opportunities of communion with God in the house of prayer, as well as to call to their duty the cold, and rare, and reluctant worshippers. The Church is constituted to act upon minds of all characters, calling out from each the best amount of religious service it is capable of rendering, satisfying with her fulness the high-wrought sensibilities of feeling while she chastens them by her sobering influence, and turns to sound and healthful purposes, energies, which if not allowed an orderly exercise, will seek for themselves an irregular and unwholesome development. In all these evidences that the Church is more impressed with a sense of these high responsibilities, is strengthening herself in her great conflict against the world, is learning better to know her office, and is regaining the power to discharge it, I rejoice—yea, and I will rejoice.

"True it is that these things of which I have spoken are outward things: for of outward things only, as I before said, can I with certainty judge or speak. True it is, that they are, some of them, forms; and forms may be separated from the spirit which should animate them; and they are as the 'salt which has lost its savor—good for nothing but to be cast out and trodden under foot of man.' True it is, that services of prayer and thanksgiving, the preaching of the Word, and the administration of the sacraments, may, by the sinfulness of man, be made the 'savor,' not of 'life unto life,' but of 'death unto death.' True it is, that there is a tendency in the heart of man to the fatal delusion which results in this; and therefore, in all increase of outward observances it is necessary, most necessary, watchfully to guard against the paralyzing influence of formality; not to force them as mere outward duties on those who are not capable of receiving them; but to offer them as means and opportunities of spiritual edification to those whose hearts are prepared by Divine grace to accept and to profit by them. It is so much more easy to render a formal service than to worship God in spirit and in truth, that I trust an allusion to this danger will not be deemed misplaced."

From this gratifying review of the tokens of prosperity with which it has pleased God to bless his Church in England, the bishop passes to the consideration of those differences of theological opinion which have now for some years, and especially during the last year, excited so much attention, and "which," adds the bishop, "appear to many persons for whose opinion I entertain a very high respect, to threaten the Church with the most serious and imminent danger:"

"I cannot, indeed, attempt to enter into much detail on these points; though it would not be fitting to leave you in ignorance of the general bearing of my opinion on a subject of so great importance, and which is, in different quarters, regarded in so different a light. I have indeed already said something on one branch of this controversy, in a Charge at my last ordination, which has since been published; something, again, I have said in a sermon preached in St. Paul's Cathedral, at the Anniversary of the Society for the Propagation of the Gospel, which, as it accompanies the Report of that Society, is now, I trust, or soon will be, in all your hands. You will, however, allow me to remind you, that, three years ago, without entering into particulars, I expressed a hope generally, that whatever extravagancies of opinion might be seen in some quarters, the theological movement which has taken place in the late year, would, on the whole, by eliciting and illustrating the truth, confirm the principles, and strengthen the position of the Church. Nor do I, even now, see any sufficient reason to change the opinion I then declared; and believing, as I do, that the pious and learned men in whose writings these controversies originated, have been instrumental in bringing forward important truths from comparative neglect, I cannot too much deprecate the harsh and sweeping condemnation not unfrequently passed upon them, as if their exertions had been productive of unmixed evil. Much as I dissent from some of their opinions, and still more from the manner in which they have been expressed, and exaggerated as their views appear to me on many points, I cannot refuse to acknowledge that in several and weighty respects we are deeply indebted to them.

"They have been the chief instruments in reviving the study of sound theology in an unlearned age. They have raised the standard of the ministerial character by teaching men to trace the commission of the clergy through the apostles up to our Lord Himself, and to see in this the sure warrant for their work. They have impressed upon the clergy the obligation of walking orderly, according to the laws and regulations of the Church in which they are commissioned to minister. They have successfully vindicated the important truth of the nature and constitution of the Church from the vague and lax notions which used too generally to prevail respecting it. They have given the sacraments their due place in the scheme of our holy religion, as contrasted with those who would make them little else than bare signs and symbols, instead of channels of regenerating and sanctifying grace. They have warned men not to rest contented in the mere beginnings of the Christian life, but to endeavor still to "go on unto perfection," encouraging them to aim continually at a higher standard of holiness, devotion, self-denial, and good works.

"Now, I do not say that the teaching of the writers in question has been free from all objection on these subjects. On the contrary, it may be that there has been throughout a disposition to exaggeration, and there is perhaps no one of the above points on which statements more or less objectionable might not be found in one or other of the writings of this school of divines. Still, in the main, the tendency of their works has been, in my judgment, to establish sounder views in the Church on the above important heads of doctrine; and for this they deserve our thanks.

"On the other hand, the language which has been used in various quarters on many of the points in controversy between the Church of Rome and ourselves, appears to me liable to much of the exception which has been taken to it. The disapproval expressed of the mode in which these topics were handled in No. 90 of the Tracts for the Times, was, as you are aware, the immediate cause of the termination of this work; and I believe that the soundest and wisest members of our Church rejoiced both that the Bishop of Oxford interposed, as he did, on that occasion, and that his suggestions were at once followed in so becoming a spirit and manner. It would have been well if the evil had thus been altogether repressed; but I lament to say that the pages of another periodical have continued to teem with matter justly open to the most grave objections, both in point of sentiment and language, and tending grievously to unsettle the minds of the members of our Church. It is due to the distinguished individuals whose names have been most prominently brought forward in reference to these discussions, to say, that it is understood that they are not at all responsible for the periodical in question, with which they have not any connection. But it much behooves those who are concerned in it to consider carefully how far various articles which have even of late appeared in its pages are such as ought to proceed from parties who owe allegiance to the Church of England, and are bound by her protests against the errors of Rome.

"It savors of arrogance for men to presume to place themselves in a position extraneous to the Church to which they belong; and fixing their critic's chair in the wide regions of Catholicism, from it, boldly and irreverently, to examine, to question, and to censure, if they do not finally condemn, that Church to which they owe, and in general terms profess to pay, loving obedience and filial respect. Who shall be surprised if teaching conceived in such a spirit has, in some minds, a different effect from that which I am bound to believe its authors would desire; and that the communion of the Church of England should be quitted for that of Rome by men who have been accustomed to hear whatever imperfections there may be in the one industriously searched out and invidiously magnified, and to have the other presented to them with all its deformities concealed, and with whatever of good there may be in it carefully brought forward and placed in the most attractive light. I can make much allowance for any occasional intemperance of expression in parties who certainly have been attacked in no measured terms. I am aware that it appears to some persons allowable to state opinions in an extravagant excess, in order to arrest attention, and in the hope that thus some portion at least of their views may be received. But, taking into account all that may be said of this kind, and giving all due weight to it as regards the character of the writers, I cannot therefore alter the opinion I feel it my duty to express as to the language itself.

"But history, throughout its pages, shows us that no great movement of opinion was ever unaccompanied with extravagances. Even portions of the truth, if held partially and exclusively, assume the character of error; and it needs a discriminating judgment to discern at what point principles, sound in themselves, when rightly understood, are in danger of being perverted by being made to lead to erroneous conclusions, apparently, though not really, resulting from them. Thus it is not to be denied that, at the time of the Reformation itself, the truths, which we believe the Spirit of God then re-established in His Church, were by some made the sanction for licentiousness. And it may well be that even of those whose names we justly hold in honor, as having been instruments chosen of God to procure for us blessings which we cannot too highly prize, and whom we thankfully acknowledge to have been gifted with the learning, the judgment, the moderation, and the piety which enabled them to effect their arduous task;—it may well be that amid the difficulties with which they were surrounded, even some of these may have expressed sentiments, or used language, which we should not be willing altogether to adopt.

"Again, when in the torpor of the last century, a spirit was awakened in the Church, by which many were turned 'from sin unto righteousness,' and which in the main we recognize as the work of the Spirit of Holiness, I suppose that few even of those who most admire the character of the chief agents in the work, will now say that all their statements and doctrines and practices are to be defended or approved. Those who respect them most highly, see many things in which it is better not to follow them; whilst others, who judge them less kindly, have unconsciously derived from them much of the truth most precious to their own souls, most influential upon their own conduct.

"Now, in looking at our own times, I cannot lay aside the recollection of what has been in former days; and I trust that, amid the present heat and ferment of men's minds, God is purifying His chosen instruments, and moulding them for His own purposes. And thus, while the rash and the heady and the high-minded have, through presumption, fallen into error, and the obstinate have been confirmed in their prejudices by the very opposition raised to them; the moderate, and the teachable, and the humble-minded have, out of all the strife of opinion and feeling, drawn for themselves more and more the latent element of truth; they have been led to search into their own opinions, and to approach nearer to that, to which, doubtless, no one in perfection attains—the mind of God as revealed in His written Word, and the system of truth and the mode of its communication as established by our blessed Lord and His apostles.

"And this, my Reverend Brethren, is the course which I venture earnestly to commend to you; beseeching you not to be led away either by blind admiration, or by a spirit of indiscriminate censure; to eschew party feelings, and party appellations; to cleave to Catholic truth, without arrogating to yourselves any distinctive title as doing so, and, remembering that the channel through which we receive Catholic truth is that of our own Church, and that our judgment respecting it is to be formed with deference to her authority, to prize the blessings and to maintain the principles of the Reformation, knowing that these were not the discovery of a new doctrine, but the recovery of primitive purity; to remember that not all differences of opinion are differences of belief or incompatible with unity both of faith and charity; to study to be quiet, and to do your own business, laboring to bring up those committed to your charge in the Faith once delivered to the saints, and in filial attachment to the Church, their holy mother, that so when ye give an account of them it may be with joy, and not with grief."

Mr. Huddart's School.—We ask attention to the advertisement in another column of the Rev. R. T. Huddart, whose reputation as a teacher has long stood very high in our city. We have received also from Mr. Huddart a circular which is worthy of the attention of those who are desirous to place their sons or wards at a good Day School. We observe among other advantages, that there is an afternoon session for study only, when the lessons for each subsequent day are prepared under the guidance of the Principal and his Assistants; an arrangement productive of great and obvious advantages both to pupils and parents.

CLERICAL CHANGES.

The Rev. Jedidiah Huntington, M. D., having removed from this diocese to Vermont, with a letter of dismission, and been there received, has changed accordingly his canonical residence.

The Rev. F. F. Peake has resigned the rectorship of Christ Church, St. Louis, Mo., and taken his family to the celebrated Mammoth Cave in Kentucky, for the improvement of their health.

The Rev. Edward Winthrop, of Lexington, late Professor of Sacred Literature in the Theological Seminary of Kentucky, has been unanimously invited to the pastoral charge of St. Paul's Church, Cincinnati, Ohio, for the next six months, and has accepted the same. He requests that all papers and letters for him be sent to the latter place.

NEW AGENT FOR THE CHURCHMAN.

E. C. Arnold, Poughkeepsie, N. Y.

TO CORRESPONDENTS.

"H. H., Jr," "X. G.," "W.," "Lydia Jane," "Yelverton Read," and "A Missionary at the West," are received.

Mr. Treadway's communication was not received in time for the present number.

"An Old Clergyman" in our next.

INTELLIGENCE.

From the Southern Churchman.

CONSECRATION OF THE ASSISTANT BISHOP OF VIRGINIA.

This imposing and solemn ceremony took place on Thursday, the 13th inst., in the Monumental Church at Richmond. During the preceding days of that week, a large number of clergymen and other strangers arrived at the capital of the "Ancient Dominion," to witness or participate in the interesting services of the consecration of a bishop; among whom were the venerable Bishop of the Eastern Diocese, (the presiding bishop,) the Bishops of Virginia, North Carolina, and Maryland. On the day preceding that of the consecration, religious services were held in some of the churches: in the morning in Christ Church, where the Rev. J. A. Massey, of Powhatan, was admitted to the holy order of priesthood. Morning prayer was read by the Rev. Mr. Beall, of Norfolk; an excellent and appropriate sermon preached by Bishop Griswold, from Hebrews v. 4: "No man taketh this honor unto himself, but he that is called of God, as was Aaron:" and the candidate presented by the Rev. Mr. Dana, of Alexandria: after which, the communion was received by the bishops and clergy.

On Wednesday night there was divine service in the Monumental Church. This church, which is built after the model of Surry Chapel, London, is erected on the site of the theatre that was consumed by fire about thirty years since, when a hundred persons perished in the flames, or died subsequently, in consequence of injuries received at the time of the conflagration. To their memory, a monument is erected in the portico of the church; and the very place now occupied by the pulpit and chancel—the scene of the recent solemnities—was formerly occupied by the stage for the performances of that ill fated theatre. In this church evening prayer was read by the Rev. Mr. Miller, of Norfolk, and a sermon preached by Bishop Whittingham, of Maryland, from Galatians v. 14: "God forbid that I should glory, save in the cross of our Lord Jesus Christ," which was listened to with great interest by a large congregation.

At an early hour on Thursday morning, the Monumental Church was filled with an immense congregation of citizens and strangers. At half past ten o'clock the presiding bishop, accompanied by the Bishops of Virginia, North Carolina, and Maryland, together with several other clergymen who took part in the services, entered the chancel. The Rev. Dr. Johns, the Assistant Bishop elect, vested with his rochet, and supported by two presbyters, the Rev. Dr. Empie, of Richmond, and the Rev. Mr. Grammer, of Halifax, occupied a chair, upon which lay his other Episcopal vestments, in the middle aisle of the church, near the chancel. About forty clergymen were seated, on either side, in the same part of the church. Morning prayer was read by the Rev. Dr. Cobbs, of Petersburg, assisted by the Rev. Mr. Aldis, of North Carolina, who read the lessons; the former part of the Ante-Communion Service was read by Bishop Meade of Virginia; the Epistle by Bishop Whittingham, of Maryland; and the Gospel by Bishop Ives, of North Carolina. The sermon was preached by Bishop Ives, from 2 Timothy ii. 15: "Study to show thyself approved unto God;" after which the candidate for the Episcopate was presented to the Right Reverend Bishop Griswold, (presiding bishop, who was seated in a chair near the communion table,) by the Rt. Rev. Bishops Meade and Whittingham. The testimonials of the bishop elect were then called for by the presiding bishop, and read—those from the Convention of the Diocese of Virginia, and from the different Standing Committees, by the Rev. Mr. Beall, of Norfolk; and those from the Bishops of the Church, by the Rev. Mr. Norwood, of Richmond; from which it appeared, that the Standing Committees of twenty-one dioceses had recommended the person presented for consecration, while several Committees had not been heard from; and that, of twenty bishops, all but three, (viz., the Bishops of Western New York, South Carolina, and Louisiana,) had written to the presiding bishop, and given their consent to the consecration.

The bishop elect then made the promise of conformity to the doctrine, discipline, and worship of the Protestant Episcopal Church in these United States; after which the Litany was read by Bishop Whittingham. Then the bishop elect was examined by the presiding bishop, according to the manner prescribed in the form of consecration; which being done, he put on the rest of the Episcopal habit, aided by the presbyters who attended him, and then kneeling down at the rails of the altar, the service proceeded; in the course of which, all the bishops united in the imposition of hands. The new bishop was now received within the chancel, and the Holy Communion administered to the bishops and clergy, and then to a very large number of communicants.

The sermon of Bishop Ives presented a clear and strong exhibition of the claims of the Church, and the duty of her bishops and other ministers, and was delivered in his usual impressive and solemn manner. His allusion to the late lamented Bishop Moore was very happy, evincing much feeling on his part, and producing much effect on the congregation. The presence and appearance of the venerable Bishop Griswold, of the Eastern Diocese, added much to the interest of the occasion; it seemed good to see again an *old* bishop in Virginia, and especially in the Monumental Church, where Bishop Moore had so long and zealously officiated. All the circumstances and associations combined to heighten the interest of the occasion; and we believe there were few, if any, persons present, who were not interested, gratified, and, we hope, profited by the services of the day.

On Thursday night, there was divine service in St. James' Church. Evening prayer was read by the Rt. Rev. Bishop Ives, and a sermon preached by Bishop Griswold, from Revelation iv. 1: "After this, I looked, and behold, a door was opened in heaven; and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter." After the sermon, Bishop Meade confirmed about twenty persons, to whom he made an appropriate address. Religious services were held in the different churches, the remaining days of the week, though the bishops and most of the clergy had left the city.

Bishop Johns was expecting to go immediately on a visitation, through some of the southern counties of the diocese, commencing his Episcopal labors at Lynchburg, where the labors and the life of the universally beloved and lamented Bishop Moore were terminated—there to take up the armor which *he* had there laid down. May the spirit of Elijah rest upon Elisha! And may the Church in Virginia, under the supervision of two such men as Bishop Meade and Bishop Johns, continue to flourish and become a rich blessing to every part of the "Old Dominion!"

From the Spirit of Missions.

Athens.—A serious opposition has recently been made to this mission, emanating from one of the public prints of Athens, the ΑΙΩΝ, ("Age.") In March last a leading article, entitled "Religion Insidiously Undermined," introduced from the Southern Churchman of this country, a letter from Mrs. Hill, originally published in the New York Churchman of September, 1841, with a preface from a friend of Mr. Hill. This letter (giving a particular account of the semi-annual examination) was copied into the "Age" in English, with a translation erroneous in several important points, the whole evidently designed to impress the Greeks against the Mission, appealing to their attachment to their national faith. Quotations were also given, stated to be from the Spirit of Missions and Episcopal Missionary paper as far back as 1832. The Mission was specially accused of proselyting the young to a foreign religion. This attack was continued in ten successive numbers, in the latter of which, the Synod of the Greek Church, the President of which was present at the examination of the schools, was also attacked. A brief reply of Mr. Hill being refused admission in the "Age," was published in another paper. The editor of the "Age" was subsequently indicted three several times for attacks upon the Synod and the Government, and after an able defence, was sentenced to successive fines and to imprisonments for thirty, forty, and sixty days, and the paper stopped for that period, or bonds required amounting to five thousand drachmas.

These serious misrepresentations caused for a time much excitement at Athens, though not a pupil was removed from the schools, and the strongest expressions of confidence were voluntarily tendered to Mr. Hill from various quarters. Mr. Hill now called upon the Secretary of the Department for public instruction and religion, to take measures for his vindication against the accusations of the "Age." At the demand of this officer of government, the Synod appointed an ecclesiastical commission of five clergymen of distinction to institute the necessary inquiry; the members of this commission were selected for the purpose of a full investigation, and none of them from among the personal friends of Mr. Hill. The result of the inquiry was entirely satisfactory.

FOREIGN.

The Right Rev. the Bishop of London, who is at present in Edinburgh, preached in St. Paul's Chapel, York Place, on Sunday forenoon, before a large and respectable audience, from Ephesians iv. 30, assisted in the other services by Bishop Terrot and the Hon. and Rev. Grantham Yorke, of St. Paul's Chapel. In the afternoon, his lordship preached from John xiv. 22, 23, in St. John's Chapel, Prince's street. The Rev. E. B. Ramsay read prayers; and the chapel was completely filled.

It is understood that a site has at last been fixed upon for the erection of the Puseyite College, about ten or twelve miles northwest from Perth. This decision will free and relieve the Town Council from the obligation to pay £500 from the city funds towards its cost, which it would have had to pay, had it been placed in the vicinity of Perth. The public purse will thus be spared, but the profligacy of principle, which granted such a claim upon it, remains the same.—*Dundee Warder.*

The Bishop of Jerusalem, Dr. Alexander, who has recently had a severe attack of the fever peculiar to the climate, is now perfectly convalescent, and, under the advice of his lordship's physician, has retired for a short time with his family to the Greek Convent of the Cross, distant about half an hour's ride from the holy city, for the benefit of change of air.—*Cambridge Advertiser.*

We understand that the Rev. David Aitchison, M. A., of Queen's College, Oxford, late of St. Andrew's, Glasgow, has been appointed, by the Right Rev. the Lord Bishop of Ross and Argyll, Archdeacon of Argyll and the Isles.

MARRIED,

On the 20th inst., in St. James' Church, (North Salem,) by Rev. Benj. Evans, Mr. William T. Rumsey, of Fairfax, Va., to Miss Caroline, eldest daughter of Samuel Field, Esq., of North Salem, Westchester co., N. Y.

DIED,

On Thursday, October 27, 1842, Mary, daughter of the Rev. William Morris.

JULIA OF BAIÆ, OR THE DAYS OF NERO,
A STORY OF THE MARTYRS,

BY the author of the "Merchant's Daughter," "Virginia," &c., for sale at this Office.
October 29.

CALENDAR.

OCTOBER.

23. Twenty Second Sunday after Trinity.

NOVEMBER.

1. All Saints.
3. Thanksgiving Day; unless another day be appointed by the Civil Authority.
6. Twenty Fourth Sunday after Trinity.
13. Twenty Fifth Sunday after Trinity. [On this day the Collect, Epistle, and Gospel, for one of the Sundays after the Epiphany are to be used. *In the opinion of the Bishop of this Diocese, formerly given in this paper, with its reasons, it should be* The Sixth Sunday after the Epiphany.]
20. Twenty Sixth Sunday after Trinity. [On this day the Collect, Epistle and Gospel, for the Twenty Fifth Sunday are to be used.]
27. Advent Sunday.
30. St. Andrew the Apostle.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Second Sunday in Advent, December 4, Calvary Church, *Brooklyn.*

Fourth Sunday in Advent, December 18, St. Thomas' Church, *New York.*

Second Sunday after the Epiphany, January 15, Church of the Ascension.

Fourth Sunday after the Epiphany, January 29, St. Clement's Church.

Septuagesima Sunday, February 12, Emmanuel Church, *Brooklyn.*

Quinquagesima Sunday, February 26, St. Peter's Church, *New York.*

Second Sunday in Lent, March 12, Mission Church of the Holy Evangelists.

Fourth Sunday in Lent, March 26, Mission Church of the Epiphany.

Fifth Sunday in Lent, April 2, All Saints' Church, P. M.

Sunday next before Easter, April 9, Church of the Nativity.

Second Sunday after Easter, April 30, St. Luke's Church, *Brooklyn.*

ACKNOWLEDGMENTS.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer acknowledges the receipt of the following sums, viz:

From St Stephen's ch, New York, Rev J H Price, rector, monthly collection, $30. All Saints' ch, New York, Rev B I Haight, rector, collection, $54 80. Total amount, $84 80.

C. N. S. Rowland, Treasurer,
October 26, 1842. 55 Water-st.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of Oct. 19th, has received the following contributions, viz.:

From Naugatuck, Con, St Michael's ch, offerings, per Rev J L Clark $5; Harwinton, Con, Christ ch, offerings, per Rev J L Clark, $4 45; Guilford, Con, Christ church, contributions per Rev L T Bennett, $8; New York, St Stephen's ch, monthly collection, per Rev J H Price, $10; Norwalk, Con, St Paul's ch, collection, per Rev Dr Mead, $36; Georgetown, Christ ch, Male S S Missionary Society, per Mr A Hyde, $20. Total, $83 45.

Thomas N. Stanford, Treasurer,
At the store of Swords, Stanford & Co,
Oct. 26, 1842. 152 Broadway, New York.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums:—

From John Burke, annual, $2. Mrs Richardson, New Rochelle, donation, $0 50. Calvary ch, Brooklyn, Rev W H Lewis, monthly offering, $13 50. Total amount, $16.

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 20 John street.
New York, October 26, 1842.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From St Ann's Hall, Flushing, donation, $10. John Burke, annual, 1. St John's chapel, Rev Dr Wainwright, $78 89. Total amount, $89 89.

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 20 John-street.
New York, October 26, 1842.

CHURCH DEPOSITORY,

No. 20 John-Street.

Letters have been received at the Depository since last acknowledgment from the following persons, viz:

From the Rev E T Lewis, Batavia, with remit; Everett Clark, Danbury, Con, with remit; Rev L Thibou, Angelica, with remit; M B Sinclair, Brentsville, Va, with remit; Rev A A Miller, Stratford, Con; Rev K Metcalf, Duanesburgh, with remit; F Juliand, Greene, with remit; Henry Barton, Providence, R I, with remit; R S H George, Phil, 2 letters; Rev A T Twing, Lansingburgh; W C Court, Mobile, Ala, with remit; Mrs C C Peers, Phil; James B Dow, Boston.

Packages have been forwarded during the same period as follows:

To the Rev L Thibou, jr, Angelica, care J B Welsh, sent to Cummings, Collins & Seaman; Miss C B Watlington, Bassin, care of C Whitmore, West End St Croix, per ship Emily; Miss S R Carty, care A McCutchin, Christianstadt, St Croix, per ship Emily; R S H George, Phil, per Harden's Express; Rev K Metcalf, Duanesburgh, care of the Rev Prof Reid, Schenectady, per Harnden's Express; R S H George, Phil, per Harnden's Express.

ADDRESS OF THE MISSIONARY COMMITTEE

To the Clergy and Members of the Church in the Diocese of New York, printed in pamphlet form, may be had at the Church Depository, 20 John street.

THOMAS C. BUTLER, Secretary.
October 29.

SAXTON & MILES, 205 BROADWAY,
HAVE PUBLISHED THIS DAY,

JULIA OF BAIÆ, or THE DAYS OF NERO, *A Story of the Martyrs*, by the author of "Christmas Bells," "Merchant's Daughter," &c. &c., in one elegant 12mo. volume of 260 pages.
Oct. 29—2t

AMERICAN EDITION OF THE LONDON "CHRISTIAN OBSERVER."

THE Publisher of the British Quarterly Reviews and Monthly Magazines respectfully announces to the subscribers for those works, to the religious community in particular, and also to the public, that by the urgent solicitation of many influential citizens, he has determined to commence the republication of the London "Christian Observer," with the first number of the next year for January, 1843. For those who have perused its valuable and edifying articles, it would be superfluous to mention its dignified rank as a literary Miscellany, and the universal estimation in which it is held. But to persons not acquainted with the character of that magazine, and who are desirous to possess a foreign periodical upon theological topics, it is proper to remark, that the "Christian Observer" has sustained the highest undiminished reputation from the period when the first number appeared, forty years ago, until the present day—and as it contains but a very small proportion of merely local matter of restricted and temporary interest, it is far better adapted for republication *entire* in this country than either of the British religious magazines. The "Christian Observer" appears monthly, containing sixty-four large octavo pages; with an *Annual Supplement of diversified Religious Intelligence*, which will be issued immediately after the reception of the London copy. *Price* two dollars *per annum.*

Subscriptions are received at the Publication office, 102 Broadway. JOSEPH MASON, Publisher.
New York, Oct. 29, 1842—3t

Mr. Coxe's Poems.—Wiley & Putnam have lately published a Second Edition of Athanasion, and Miscellaneous Poems, by the author of "Christian Ballads."

*** This work is designed as the *second* of a series, intended to allure the minds of the young and investigating, to the Beauty and Truth of the Church of God. As the Ballads were *initial*, and set forth chiefly the *externals*;—so this volume introduces the reader to the *internals*, or things signified of our Holy Religion.

*** Wiley and Putnam respectfully announce that a *third* work, different in form but kindred in design, is now preparing for the press, entitled Saul, a Mystery, or An Ancient Tale and Modern Moral, by the same author. Oct. 29.

☞ THE DIRECTORS OF THE NEW YORK LYCEUM respectfully inform the public that the Fourth Annual Course of Lectures before that institution will be delivered in the BROADWAY TABERNACLE, on *Wednesday evening* of each week, commencing *November 2.*

Discourses will be delivered by the following gentlemen:

Introductory—By SAML. H. COX, D. D.

One Lecture—Hon. RUFUS CHOATE, (U. S. Senator from Massachusetts.)

One Lecture—Hon. LEVI WOODBURY, (U. S. Sentor from New Hampshire,) on the "Uncertainties of History, their evils and their cures."

Four Lectures—GEO. BANCROFT, Esq., on "American History."

One Lecture—Rev. Dr. DE WITT, "New York under the Dutch Colonial Government."

One Lecture—Prof. ALONZO POTTER, (of Union College,) on "Self-Culture Exemplified."

One Lecture—Rev. WILLIAM HAGUE, (of Boston,) on "Preparation to see the World."

One Lecture—GEO. W. BETHUNE, D. D., on ——

One Lecture—CHAS. EAMES, Esq., on the "Early Eloquence of the Christian Church."

One Lecture—Rev. J. H. PERRY, (formerly Colonel in the Texian Army,) on the "History of the Revolution in Texas; closing with the *battle of San Jacinto*," illustrated with a Diagram.

One Lecture—HENRY GILES, Esq., on "Peculiarities of the Irish Character."

One Lecture—HORACE GREELEY, Esq., on ——

Other distinguished gentlemen are expected to Lecture should opportunity occur. There will also be, during the season, one or two *Debates*, conducted by members of the Lyceum.

TERMS FOR THE COURSE.

Tickets admitting a Lady and Gentleman,	$3 00
Do. to members, admitting a Lady and Gentleman,	$2 00
Ladies' Tickets,	$1 00

To be obtained at the Lyceum, 411 Broadway; of J. L. Salisbury, Treasurer, Broadway, corner of White street; at Saxton & Miles's, 205 Broadway; and at Dayton & Newman's, 199 Broadway.

Per order, ISAAC T. SMITH, President.
L. G. Forman, Recording Secretary.
October 29—2t$

WANTED.

A LADY wishes to engage in school, either as Principal or Assistant, or in a family as daily Governess. Her references to her present employer will prove quite satisfactory. Would be willing to take charge of a limited number of pupils in a country village.
Address E. L. T., Jersey City Post Office.
Oct. 29—1t$

BOARDING AND DAY SCHOOL FOR CLASSICAL AND GENERAL EDUCATION,
422 Houston street, within a few doors of Broadway.
Rev. R. T. Huddart, Master.

THE attention of the public is respectfully invited to the advantages which this institution offers to those about to select a school for their sons. The plan so long adopted of having an afternoon session for study only is regularly pursued, thereby relieving parents from the troublesome task of superintending the education of their children, while it affords to the day pupil all the assistance of private tuition. In order also to promote to the utmost the health of the scholars, a system of physical education has been introduced, which is calculated to be of essential benefit, and has already received the unqualified approbation of a number of influential citizens. The various exercises of this department are open to all without extra charge. In the commercial study, strict attention is paid to the preparation of youth for the counting-house and the store. The Classical and Mathematical courses have uniformly afforded satisfaction to those whose sons have been educated at the institution. For the Modern Languages, particularly French, which is taught to all, the best Professors are engaged. A Preparatory School, in order to qualify boys for the higher classes, has been in successful operation during the past year. The terms for which, as also for boarders under twelve years of age, have been reduced. Circulars containing full particulars can at any time be obtained, on application as above.
Oct. 29—1t$

WANTED, a situation in a nursery, by a respectable middle aged woman, (member of the Episcopal Church,) as child's nurse, or would be willing to travel with a lady. She has been in a nursery a number of years, and can come well recommended from her last employers. Apply 358 Grand st.
Oct. 22—3t$

BOOKS PUBLISHED AND FOR SALE
BY RICHARD S. H. GEORGE,
No. 26 South Fifth street, above Chesnut,
Philadelphia.

WILMER'S Episcopal Manual, edited by Dr. Coleman, of Trinity Church, Philadelphia.
Taber's Difficulties of Romanism, by do.
The Devout Churchman's Companion, by the Rev. Wm. Odenheimer, of St. Peter's Church, Phila.
The Origin and Compilation of the Prayer Book, by Rev. W. Odenheimer.
Churchman's Manual, by Dr. Dorr, of Christ Church, Phila.
The Recognition of Friends in Another World, by Dr. Dorr.
Wilson on Confirmation, edited by Dr. Dorr.
The Communicant's Companion.
Pay thy Vows, by Dr. Bedell.
The Christian's Faith.
Lessons on the Acts of the Apostles, by Dr. Tyng.
New Hymns for Infant Schools, (just published.)
The Book of Family Devotion, by a Presbyter of the Church of England.
Oct. 22.

NEW MUSIC BOOKS, FOR SCHOOLS AND FAMILIES.

SAXTON & MILES, 205 Broadway, will publish in a few days, The Vocal Guide, a First Book for Schools and Classes in Vocal Music, containing a Systematic Arrangement of the Elements of the art, adapted to the modern mode of teaching by the aid of the Black Board; with directions, illustrations, and remarks on the application of the rules, the attunement of the voice, and the practice of singing; together with a series of progressive vocal exercises, suitable for both adult and juvenile learners, in Melody, Rythm, and Harmony.

ALSO,

Chaste and Flowing Music, from Eminent Masters, with several original pieces, arranged for this work, in two, three, and four parts, with Hymns and Songs, rural and social; moral, sentimental, and devotional; designed for the use of Select, Common and Sabbath Schools, Academies, &c.

By WILLIAM J. EDSON,
Author of the "Elementary Class Book," &c.

Teachers supplied with copies (*gratis*) for examination, upon application to the Publishers.

N. B. SAXTON & MILES keeps on hand a general assortment of Theological, Classical, School Books, Music Books, &c., &c., which they offer cheap for *cash.*
Oct. 15—3t

ST. MARY'S HALL,
BURLINGTON, NEW JERSEY.

THE Winter Term will commence on the first of November. Apply to the Rev. R. I. Germain.
Sept. 24—tnl

CHURCHMAN'S LIBRARY.

THE volumes of this series are of a standard character; they are highly recommended by the bishops and clergy of the Protestant Episcopal Church.

The following have already appeared:

The Early English Church, or Christian History England in early British, Saxon, and Norman Times. By the Rev. Edward Churton, M. A. With a Preface by the Right Rev. Bishop Ives. 1 vol. 16mo., elegantly ornamented. $1 00.

Learn to Die. Disce Mori, Learn to Die: a Religious Discourse, moving every Christian man to enter into a serious Remembrance of his End. By Christopher Sutton, D. D., late Prebend of Westminster. 1 vol. 16mo., elegantly ornamented. $1 00.

Meditations on the Sacrament.—Godly Meditations upon the most Holy Sacrament of the Lord's Supper. By Christopher Sutton, D. D., late Prebend of Westminster. 1 vol. royal 16mo., elegantly ornamented. $1 00.

Heart's Ease; or a Remedy against all Troubles, with a Consolatory Discourse, particularly addressed to those who have lost their friends and dear relations. By Symon Patrick, D. D., sometime Lord Bishop of Ely. 1 vol. royal 16mo., elegantly ornamented. 75 cents.

A Discourse concerning Prayer and the frequenting Daily Public Prayers. By Symon Patrick, D. D., sometime Lord Bishop of Ely. Edited by Francis E. Paget, M. A., Chaplain to the Lord Bishop of Oxford. 1 vol. royal 16mo., elegantly ornamented. 75 cts.

The Christmas Bells: a Tale of Holy Tide, and other Poems. By the author of "Constance," "Virginia," &c. 1 vol. royal 16mo., elegantly ornamented.

☞ These volumes will be followed by others of equal importance.

D. APPLETON & CO, Publishers,
Oct. 22. 200 Broadway.

MISSES EDWARDS'
Boarding and Day School for Young Ladies,
New Haven, Con.

THE Winter Term of this institution will commence on Wednesday, the 28th of September.
New Haven, Sept. 24—6t

CHURCH MUSIC.
JUST PUBLISHED,
BY JAS. A. SPARKS, 111 NASSAU-STREET, NEW YORK,
THE FOLLOWING MUSICAL WORKS,
Adapted to the use of the Protestant Episcopal Church, and others using Chants:

Gregorian and other Ecclesiastical Chants,

Adapted to the Psalter and Canticles, as they are pointed to be sung in churches. From the 2d London edition. This work contains: 1. The eight Gregorian Tones, with their several endings; 2. A variety of the same tones harmonized for four voices, but so as to preserve unaltered the original melodies; 3. Miscellaneous Chants; 4. The Versicles and Responses, from Tallis's Cathedral Service. To which is added, Kyrie Eleison, a Trisagion by Edward Hodges, Esq., Mus. Doc., Director of the Music in Trinity Parish, never before published; and Responses to the Decalogue.

With the Gregorian Chants is also published,
The Canticles of the Church;

That is, portions of the service which may be *sung*—pointed and arranged with Bars corresponding with the bars in the music of the Chants. This arrangement is intended to enable any individual to sing with or follow the Choir in Chanting. The Gregorian Chants, and the Canticles as pointed, are intended to accompany each other.

Te Deum and Jubilate (in A),

By Wm. Boyce, Mus. Doc. Circ. 1760. With an easy arrangement for the Organ and Piano Forte, by Edward Hodges, Mus. Doc., Director of the Music of Trinity Church, New York. This work contains 18 quarto pages, with an engraved title page, suitable in form to bind with other music. Price 75 cents. The attention of the friends of Church Music of the *highest order* is respectfully solicited to this work.
September 24.

RAHWAY FEMALE INSTITUTE.

THE next session of this institution will commence on the first Wednesday of November next, under the management of Mrs. Julia De Veuve, as principal, who is prepared with competent teachers in every branch usually taught in the best schools in the United States.

Circulars, stating terms, &c., may be had at the bookstores of Messrs. Huntington & Savage, 174 Pearl st., and Messrs. Wiley & Putnam, 161 Broadway.

REFERENCE TO THE
Rev Charles Imbrie, }
F. King, and } Rahway
Samuel Oliver, Esqs. }
Oct. 1—6t

WILEY & PUTNAM'S
LONDON LITERARY AGENCY,
CONDUCTED BY
G. P. PUTNAM,
AT PATERNOSTER ROW, LONDON.

ESTABLISHED for the purpose of supplying Books, Periodicals, &c., to Colleges, Schools, Public Libraries, Booksellers, and others, with promptness, and on the most liberal terms.

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N. B. REMITTANCES in part, or a satisfactory reference, will be required from strangers.

*** W. & P.'s MONTHLY NEWSLETTER will be supplied gratis to all who desire it. It contains a list, with prices, of all the books published in Great Britain during each month; also, a list of new American Publications, together with a list of their importations.
October 15.

GOLDEN HILL SEMINARY,
Bridgeport, Conn.

THE Winter Term of this Institution will commence on Tuesday, the 1st of November next, to continue five months.

This Institution has now been ten years in successful operation, under the direction of the present Teachers, and has been sufficiently patronized, until the past Term, without the aid of public notice;

The location of this Seminary is one of the most desirable in Connecticut. It is pleasantly situated in a retired part of the city, commanding an extensive view of Long Island Sound and of the surrounding country. The premises have been prepared expressly for a Boarding School, no day scholars being received.

The terms are moderate, not exceeding $225 per year, including Music, French, and every thing but books and stationary.

Parents desirous of placing their daughters at this Institution, are requested to make early application.
Oct. 8—4t$ MRS. MALEPAR, Principal.

MISS ADRAIN'S
SEMINARY FOR YOUNG LADIES,
Jamaica, Long Island, N. Y.

THE ensuing Session of this institution will commence on Monday, November 7th.

The same unremitting exertions as heretofore will be directed towards the more essential branches of a sound English education, while the most ample and efficient aid is secured for affording instruction in any extra accomplishment.

Cards of Terms, &c., may be obtained at Mr. Monroe's store, corner of Broadway and Maiden Lane.

REFERENCES.

Prof. Anthon, Prof M'Vickar, Prof. Renwick, Columbia College; Prof. Torrey, College of Physicians and Surgeons; W. W. Phillips, D. D., Thomas Dewitt, D. D., Hamilton Fish, Esq., David W. Wetmore, Esq., William Forrest, Esq., George Long, Esq., 114 Fulton st., Abraham Van Nest, Esq.,—*New York City.*

Dr. Janeway, Dr. McClelland, Joseph Griggs, Esq., Robt. Adrain, LL. D., late Professor of Mathematics, Columbia College, N. Y.—*New Brunswick, N. J.*

Daniel Embury,—*Brooklyn, L. I.*

Rev. G. I. Garretson,—*Newtown, L. I.*

James Foster, Esq., John H. Bailey, Esq., John N. Brinckerhoff, Esq.,—*Jamaica, L. I.*
Oct. 22—3t$

CHURCH AND PARLOR ORGANS.—Geo Jardine, *Organ Builder*, Anthony-st., next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in country churches throughout England.

For Sale,

Several Parlor Organs, in rich mahogany cases, at low prices.

Also, Church Organs of great volume and sweetness of tone, in elegant Gothic cases, 5 feet wide, 8½ feet high, built expressly for country churches—price $300.

Also, a large Church Organ, with two sets of key 12 stops—pedals, swell, &c., in elegant case, painted mahogany color—10 feet wide, 15 feet high—price $1500. July 16—vlv

UNDERTAKER.

THOMAS D. GILLESPIE, Sexton of Christ Church, and General Furnishing Undertaker respectfully informs his friends and the public generally, that he still continues to urnish every article necessary for funerals, at the shortest notice, and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with at his residence, by day or night. His coffin manufactory is attached to his dwelling. Interments procured in any ground or cemetery. Ready made Shrouds, Caps, Scarfs, &c. Printed Blank Notices, &c. Lead Coffins made in a few hours notice.

T. D. GILLESPIE, 563 Pearl street,
June 19. tf near Broadway

TRADITION.

To the Editor of the Englishman's Magazine.

SIR,—The mischief which has arisen from the practice of *calling things by their wrong names*, may be exhibited, in a strong light, by considering the ill use which has been made of the word TRADITION by the Church of Rome. She has applied the word most improperly to all the novelties and all the inventions with which she has corrupted the faith once delivered to the saints; and those who cannot distinguish between *names* and *things* have been filling themselves and others with vague apprehensions as to the danger which may arise from the use of the word *tradition*, instead of endeavoring to wrest it altogether out of the hands of the Romanists, that so it may be employed hereafter according to its just and lawful acceptation.

Hence it is that we are continually meeting with persons who have learned, from their very infancy, to entertain the utmost abhorrence of the very name of *tradition*, as if it were synonymous with *Popery*. But if every thing is to be condemned as Popery which has been used, or rather abused, by the Church of Rome, might it not be said, with equal truth, that Episcopacy is Popery, simply because the Papists have bishops? "So have they presbyters too," says Leslie; "they have the creed likewise, and the holy Scriptures; and all these must be popish, if this be a good argument."

Now it is quite evident that the manner in which the word *tradition* is employed by the Church of England exactly corresponds with its use in various passages of the New Testament, such as 1 Cor. xi. 2; (*marginal reading*;) 2 Thess. ii. 15; and 2 Thess. iii. 6; and I know not by what word we can so well express the *transmitted* rites and usages, the *transmitted* doctrine and discipline, the *transmitted* faith and piety of the holy Catholic Church. Let us carefully keep in mind this real scope and signification of the word *tradition*, and we shall at once perceive that the so-called tradition of the Church of Rome, *unwritten, unrecorded*, UNHANDED DOWN, is, in the true sense of the word, NO TRADITION AT ALL. For what the Romanists call tradition, so far from being an appeal either to antiquity, or even to the last generation, is simply an appeal to the present Pope or his doctors. And it is invented by them as occasion needs, and held fast and reverently guarded as a divine deposit. *Our tradition*, on the other hand, is recorded in the acts and monuments of the Church, and it has been openly *handed down* from generation to generation. So far, therefore, from being linked, as some ignorantly suppose, with every Romish corruption, what is truly called *tradition* is most powerfully opposed to all corruptions in theology, and to none more effectually than the corruptions of the Church of Rome. And we may safely venture to affirm that, in this, its proper sense, *tradition* is as little regarded by the Romanist as by many Protestant communities.

The Romanists, it is true, would willingly color their novelties and their pretences by using as many fair words as possible; and so they make mention of *Scripture tradition* and *antiquity*. But when we examine these, their alleged proofs, they will not stand to them; but they immediately take refuge in their own *alleged infallibility*, saying that they are the sole judges of *what* is Scripture, and *what* is tradition, and *what* antiquity; nay, that they have a power to declare any new point of faith, which the Church never heard of before.

But, to quote the admirable words of Dr. Jackson, in his "Treatise of the Catholic Church," "The tradition, which was of no much use in the primitive Church, did not consist in unwritten traditions or customs, commended or ratified by the supposed infallibility of any visible Church, but it consisted in the confessions or registers of particular churches, and in *the unanimous consent* of so many several churches as exhibited their confessions to the Nicene Council out of such forms as had been framed and taught before that controversy arose about the divinity of CHRIST. And this being done voluntarily and freely, (these Churches being not dependent one upon another, nor overswayed by any authority over them, nor misled by faction to frame their confessions of faith by imitation, or according to some pattern set them,) was a pregnant argument that this faith, wherein they all agreed, had been *delivered to them* by the apostles and their followers, and was the true meaning of the holy writings in this great article. And it evidently proved that Arius did obtrude such interpretations of Scripture as had not been heard of before, or were but the sense of some private persons in the Church, and not of the generality of believers."

If called upon, therefore, to illustrate *tradition*, as that word was always employed by the early Christians, in relation to the holy Scriptures, we might, perhaps, be allowed to say, that while Scripture is *interpreted* by tradition, tradition is *verified* by Scripture; that while tradition gives *forms* to the doctrine, Scripture gives *life*; and that while tradition *teaches*, Scripture *proves*. Or, as it is so well expressed by Archbishop Bramhall, we should always bear in mind that "Scripture and tradition are not two different rules of faith, but one and the same rule, *dilated* in the Scripture, and *contracted* in those creeds and formularies of the Church in which tradition mainly consists."

I feel that I cannot better enforce the correctness of the above definitions, than by giving the following extracts from Hooker, Bishop Jeremy Taylor, and Bishop Beveridge, as to the true and just interpretation of the word *tradition*.

"There hath been some doubt," says Hooker, in the first book of his "Ecclesiastical Polity," "'whether *containing in Scripture*,' do import express setting down in plain terms, or else, comprehending in such sort, that by reason we may from thence conclude all things which are necessary. Against the former of these two constructions, instance hath sundry ways been given. For our belief in the Trinity, the co-eternity of the Son of GOD with His Father, the proceeding of the Holy Spirit from the Father and the Son, the duty of baptizing infants,—these, with such other principal points, the necessity whereof is by none denied, are, notwithstanding, in Scripture nowhere to be found by express literal meaning; only deduced they are out of Scripture by collection."

"One great use of tradition," says Bishop Jeremy Taylor, in his "Ductor Dubitantium," "is in rituals, and in such instances, concerning which St. Paul wrote to the Corinthians these words: 'the rest will I set in order when I come.' (1 Cor. xi. 34.) Such are, 1. The observation of the LORD's day solemnly once a year, and less solemnly once a week; that is, the feast of Easter, and the weekly Sunday. 2. The government of the Church by bishops, which is consigned to us by a tradition greater than some books of Scripture, and as great as that of the LORD's day; and that so notorious, that thunder is not more heard, than this is seen in all the monuments of antiquity. 3. Offices ecclesiastical, to be said and done by ecclesiastical persons: such as are the public prayers and sacraments of the Church; the blessing of the married pairs, and joining them in the holy and mysterious rite of marriage; the consecration of bishops by bishops only, and the ordination of priests by bishops and presbyters. These three are the most universal and apostolical traditions, which, although they also have great grounds in Scripture, yet, because the universal practice and doctrine of the Church of GOD, in all ages and in all Churches primitive, is infinitely evident and notorious, less liable to exception, and an apt commentary upon the certain, but less evident places of Scripture; therefore these may be placed under the protection of universal tradition, for they really have it beyond all exception. And although in these the Scripture is sufficient to all wise and good men, to all that are willing to learn and obey, and not desirous to make sects and noises; yet, because all men are not wise, and good, and disinterested, tradition, in these things, is to Scripture as a burning-glass to the sun; it receives its rays in a point, and unites their strength, and makes them burn as well as shine; that is, it makes them do that which, in their nature, they are apt to do, and from which they are only hindered accidentally.

"Yet, indeed," says Bishop Beveridge, in the preface to his "Essay on the Canons of the Primitive Church," "this holy Scripture, although in those precepts which are absolutely necessary to the salvation of every man, it be very clear and plain to all; yet, in things relating to doctrine and the outward discipline of the Church, it is not, on account of its very depth, understood in the same way by all; but 'different people interpret its divine sayings differently, so that it would seem as if as many meanings almost might be extracted from it as there are men,' as Vincentius Lirinensis of old observed, and as it abundantly appears from heretics and schismatics, who each obtain their own perverse opinions and practices from holy Scripture, *interpreted after their own way*. In matters, then, of this sort, if we would be secure against erring or stumbling, first of all, beyond question, we must beware of adhering too pertinaciously to the private opinions or conjectures, whether of ourselves or others; rather should we review what the whole Church, or, at least, the majority of Christians, thought thereon, and acquiesce in that opinion in which Christians of all ages agreed. For as, in all other things, 'the agreement of all is the voice of nature,' as Cicero saith, so, in things of this nature, the agreement of all Christians may well be accounted the voice of the Gospel.

"Now there are many things, which, although they are not read expressly and definitely in holy Scripture, yet, by the common consent of all Christians, are obtained from it. For instance, that, in the ever-blessed Trinity, three distinct persons are to be worshipped, Father, Son, and Holy Ghost, and that each of these is very GOD, and yet that there is only one GOD; that CHRIST is θεάνθρωπος, very GOD and very man, in one and the same person; these and the like truths, although they are not delivered in so many words and syllables, either in the Old or New Testament, yet all Christians have been agreed upon them, as being founded in both; excepting only some few heretics, of whom, in religion, no greater account is to be had, than, in nature, of monsters. So, also, that infants are to be cleansed by holy baptism, and sponsors to be employed in that sacrament; that the LORD's day, or the first in each week, is to be religiously kept; that the passion, resurrection, and ascension of the LORD into heaven, and the coming of the Holy Ghost, are to be commemorated every year; that the Church is to be every where governed by bishops, distinct from the presbyters, and set over them: these, and other things of the like nature, are nowhere directed in holy Scripture expressly and by name; nevertheless, for fourteen hundred years from the apostles, they were everywhere publicly received by the Church; nor can, within that period, any Church be found, which does not agree therein. So that they are, as it were, *universal notions*, implanted in the minds of all Christians from the first, not so much from any particular passages of Scripture, as from all; from the general scope and tenor of the entire Gospel; from the nature and design of the religion therein established; and *from the uniform tradition of the apostles*, who, together with the faith, *delivered down* Church-rites of this sort, and, so to speak, general interpretations of the Gospel, throughout the whole world; otherwise, it was incredible, yea, it were altogether impossible, that they should be received with such universal consent every where and always."

Having thus endeavored to show what we are to understand by the word *tradition*, according to its received acceptation in every pure branch of CHRIST's holy Catholic Church, I would now ask whether, in every Christian country, it may not with truth be said that, even from the lessons of the nursery upwards to the canons of the synod, an educational economy has always been practically going on, whereby generation after generation has been taught *explicitly* that which the Scripture is supposed *implicitly* to contain? and whether this process of guidance and instruction may not properly be entitled *tradition?* We know that catechetical instruction in the articles of the Christian faith, or, in certain compendious *formulæ* of belief, was assiduously cultivated and practised in the primitive times. We know that at all times the rudiments of the Christian faith have been more or less imbibed by baptized children, from their mothers, or, it may be, even from their nurses. And we know that the torch of instruction has been handed on through a long series of ages by the ministers of CHRIST, who, with more or less of intelligence and faithfulness, have always exercised a constant superintendence over the belief and practice of the people.

But if the case be thus, must we not feel and acknowledge that to teach religion without the aid of *tradition* is absolutely impracticable? It is quite evident that we teach our children *traditionally*; and it is equally evident that, in some sort, the sectarians do the same. But the difference is, that with us of the Church of England all the leading principles of a Christian education are to be found in those formularies of our Church, which we owe, under GOD, to the labors of our reformers. And whence did they derive those formularies but from the documents and testimonies of Christian antiquity; whence, but from that oracle of *Catholic tradition*, whose voice is scarcely broken by a sound of discord or dissent?

To expect, then, that our children are to be educated without the aid of *tradition*, as thus understood and thus illustrated, would be little less than insanity. And, to borrow an admirable illustration from an article in the "Christian Remembrancer," for 1840, on "Biber's Standard of Catholicity:" "It would be scarcely more insane to tell a peasant, or an artisan, to observe attentively the firmament of heaven, and to expect that his observation would lead him to the Newtonian system of physical astronomy. The firmament, it is true, is *the book* by which all schemes of astronomy must be tested. The *Ptolemaic tradition*, the *Tychonic tradition*, yea, the *Copernican* or *Newtonian tradition*, are worth no more than the paper on which they are described, if they cannot endure comparison with the *doctrine written in the skies*. But if it had so happened that the *Newtonian tradition* had been regularly and without interruption, *handed down* to us from the first dawn of science to the present hour, most outrageously absurd would it have been for any disciple of natural philosophy to say, 'I will have none of your human contrivances and schemes, I will read nothing but the volume which GOD has spread out before me in the heavens; and from that alone will I form my judgment of his handiwork.' Now, as it is with the firmament of heaven, so is it with the whole expanse of revealed truth. It is there, and there only, that we must look for the *phenomena*. But we may seek there in vain for the theory which shall *harmonize and explain them*, if we disdain to accept the guidance of other minds, or if we cast away from us the labors and the testimonies of former generations."

I fear, however, that there is a sense, in which it must be said, of many who acknowledges the use of tradition, that they nevertheless cast away from them the labors and the testimonies of former generations. For it is certain that we do so, not only when we disregard altogether the voice of *Catholic tradition*, but when we are unmindful of the one great practical end, for which the fundamental truths of the Christian faith have thus been handed down to us, with an almost *miraculous consent*, from generation to generation. I will conclude, therefore, with the word of earnest admonition which is given by Bishop Patrick, in his "Discourse about Tradition;" desiring to impress upon my own heart, as well as upon the hearts of others, of what supreme importance it is that "while we receive those blessed truths of the Scripture, which have been *delivered down to us* by the Church, we ourselves should be *delivered up* to them, (See Rom. vi. 17, *marginal reading*.) This is the *tradition* which we must be sure to retain and hold fast above all others, as that, without which, all our belief will be ineffectual. For this is the very end for which all divine truth is *delivered unto us*, viz., that *we may be delivered*, and may make the complete surrender of ourselves *to it*. Blessed be GOD, we have a form of doctrine *delivered down to us*, in the Church of England, exactly agreeable to the holy Scriptures, which lie open before us. And while we deem it at once our duty and our privilege to search those Scriptures daily, let us pray for grace, that we may be formed according to the holy doctrines therein contained, by the *delivery* of ourselves unto them; by the *delivery* of our mind—that is, to think of GOD and ourselves, and of our duty, in every point, just as the Scriptures instruct us; and by the delivery of our wills and affections, to be governed and regulated according to their directions. To this we are continually drawn, and mightily moved, by the gracious influences of the Holy Spirit. And if we would show our thankfulness for such aid, let us follow these godly motions, and conform ourselves, in all things, to the heavenly prescriptions of the book."

I am, Sir, &c. A.

From the same.

THE MAN OF ROSS.

SIR,—I have been whiling away a long evening by reading an account of the various objects of interest which present themselves to the tourist on the Wye; and it has occurred to me that your readers might derive the same interest which I have myself received from a brief sketch of the history of the "Man of Ross."

The name of this gentleman was John Kyrle. He was born at the White House in the parish of Dymock, in the county of Gloucester, May 22, 1637, and lived the greater part of his long life at the small market town of Ross, on the banks of the Wye. He is described as having been a very sober, temperate, regular, humane, generous, religious, and sensible man; respected by all who knew him, and applied to by rich and poor for his assistance and advice. He was remarkably hospitable, and kept a plain and plentiful table, though frugal and self-denying when alone. Every Thursday, which was market day at Ross, his house was open to all his friends; and his table was more noted for good substantial fare than for luxurious living. He kept very good hours, and was abed betimes, except his friends, in order to enjoy his conversation, entered upon the subject of building, of which he was remarkably fond; though it is to be noted, however, that he spent no money on his own house, which was an old-fashioned building, though large enough, and good enough, as he judged, for himself. The chief peculiarity in the character of the Man of Ross was, *his constant anxiety to be doing good in his generation*. The first public work of his which I find mentioned, is the construction of a noble stone causeway across the flat land between Ross and Monmouth, soon after you leave the former place; whereby the communication, which was before dangerous and inconvenient, was much improved. Another public benefit was the laying out beautiful and healthy walks on an eminence adjoining the town, and commanding a delightful prospect of the course of the Wye. During the progress of this work, Mr. Kyrle might be seen issuing forth from his house with his laborers, shouldering his spade like the rest of them, as they went to their employment. And it is remarkable that the trees which he planted—and he planted most of them with his own hand—seem to have flourished more than commonly, if we may judge from the noble elms which adorn and protect the parish church. One of these elms was cut down some years since; but the suckers forced themselves up within the church, in the pew which used to be occupied by this worthy man; and the inhabitants, partly out of respect for his memory, partly from the singularity of the phenomenon, suffered the shoots to remain; so that two healthy young elm trees are seen growing in the inside of the parish church. Besides his weekly open house, Mr. Kyrle used to entertain the poor at Easter, Whitsuntide, Christmas, and the other great festivals of the Church. The beautiful pulpit in the church, and the gallery, were erected at his expense. He also presented a large silver tankard, weighing five pounds and one ounce, and containing five pints of liquor,—"the cover of which was lifted up by Mr. Kyrle's crest, a large hedgehog,"—to Balliol College at Oxford, where it is said to be still produced at table when any native of Herefordshire favors the society with his company.

Many other excellent traits, besides his liberality, are related of the Man of Ross, especially the interest which he took in the well-doing of the boys at the grammar school, whom he would often visit, and bestow his commendation or disapprobation, as it was deserved. And again, the confidence placed in him by all his neighbors; insomuch that he was always named referee in case of disputes, and gave so much satisfaction by his arbitration, that he is said to have driven all the lawyers from the town. After a life spent in doing good, he died at Ross, November 7, 1724, in the eighty-seventh year of his age. There is a portrait of him in the possession of Lord Muncaster, which represents a man "in a loose morning gown or *robe de chambre*, his cravat hanging down below his chest, after the fashion of King William the Third's time. The hair is parted at the top, and combed down close to the ears, below which it hangs. There is something extremely calm and placid in his countenance, corresponding with his benevolent mind."

The marvel is, that he exercised so much influence, and did so much good, with very limited means; for, as Pope informs us,

> "Of debts and taxes, wife and children, clear,
> This man had just five hundred pounds a year."

It is very likely that there have been in England, and still are, many men who have done as much good in their generation, or nearly so, as the man of Ross, but their names have perished with their good deeds, (in this world at least,) because they have not met with a poet to record their fame. It is stated that Pope, having travelled in search of health into this beautiful neighborhood, was hospitably received by Mr. Kyrle; and being struck by his character, celebrated him in his epistle to Lord Bathurst on the use of riches.

> "Who hung with woods yon mountain's sultry brow?
> From the dry rocks who bade the waters flow?
>
> * * * * * * *
>
> Whose causeway parts the vale with shady rows?
> Whose seats the weary traveller repose?
> Who taught the heav'n-directed spire to rise?
> 'The Man of Ross!' each lisping babe replies.
> He feeds yon almshouse, neat, but void of state,
> Where age and want sit smiling at the gate.
> Him portion'd maids, apprenticed orphans bless'd—
> The young who labor, and the old who rest.
> Is any sick? the Man of Ross relieves,
> Prescribes, attends, the med'cine makes and gives.
> Is there a variance? enter but his door,
> Baulked are the courts, and contest is no more."

He then goes on to state with what humble means all this good was accomplished. Johnson accounts for this amount of good, by supposing that his liberal example and zeal inspired others with a similar feeling, and induced them to open their purses. "The truth is," says he, "that Kyrle was a man of known integrity and active benevolence, by whose solicitations the wealthy were persuaded to pay contributions to charitable schemes: this influence he obtained by an example of liberality exerted to the utmost extent of his power, and was thus enabled to give more than he had." Johnson's explanation, far from detracting from the merit of the Man of Ross, rather adds to our estimation of his worth, by showing that a man may do even more good by his example than by the expenditure of his private wealth.

It is, in fact, the example of the Man of Ross which is most truly valuable, and deserves to be well considered, in the present day. We have plenty of active men in our towns—men whose minds are set on public works of far greater extent than those in which Mr. Kyrle was engaged—vast schemes for railroads, canals, and joint stock companies, which were unknown in former generations; but then there is *the per centage* which spurs the zeal of these active gentlemen. We have plenty of men whose minds are set on building and planting—but then it is in building villas and boxes, and planting shrubberies and gardens *for themselves*, that these worthy gentlemen are so much interested. Occasionally we have instances of men who will, from their own resources, execute some public works—but these are not the generous possessors of a poor five hundred a year, instigated solely by the love of doing good, but the great landowner, or the *millionaire*, who wishes to make his party popular, or secure his influence in the borough or the county. These are the men who in the present day build bridges, or lay out public gardens. It is all interest, self-interest, the acquisition of power, the increase of already overgrown estates, which excites the energies of men of the present generation.

Not but that there is a nobler spirit springing up; and it is in the hope of adding a stimulus to the feeling, that I have thus briefly sketched the character of the Man of Ross. How pleasant would it be to see the men of five hundred a year, with which our towns and counties abound, animated by the same generous spirit—not some of them striving how they might make the most show with their income, and the rest hoarding every farthing they can lay their hands on for their children—but ready with their money to contribute to those numerous works which, though they may bring no tangible interest, no actual per centage, will promote the good of their neighbors; and, if done in faith, will be registered to their account in heaven! How many schools, how many churches, would then spring into existence; and these not built in the poor lath-and-plaster style of modern edifices, but in the substantial solid shape of our Elizabethan schools, or the churches of former centuries! Then again, how much farther would their hospitality go, if, instead of vying with their richer neighbors in their champaigne and claret, their rich hangings and costly furniture, men of five hundred a year would be content to entertain their friends, and their friends would be content to be entertained, with a good substantial meal of old English roast beef, spread on a plain oak table! We only want a few examples of men who have strength of mind enough to revert to the wholesome habits of former times, and our Church might be restored; sound education given to our poor children, instead of their infant years being consumed in misery within the walls of the factory; the plain honesty of the English character might be again restored; and that mutual attachment be revived between the upper and middle classes, and those below them, which in the last generation has, to our great loss and danger, been so much impaired.

W. G.

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December 5—tf.

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April 23, 1842.

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